Vol. LXXI, No. 6 December, 1924

The Ecclesiastical Review

A Monthly Publication for the Clergy Cum Approbatione Superiorum

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PUBLICATION OFFICE
111-113 Chestnut Street
Lancaster, Pa.

THE DOLPHIN PRESS
Philadelphia

GENERAL OFFICES
1305 Arch Street
Philadelphia, Pa.

Copyright, 1924: American Ecclesiastical Review—The Dolphin Press

Subscription Price: United States and Canada, $4.00—Foreign Postage, $1.00 additional

Sole Agents in { Great Britain: Burns, Oates & Washbourne, 8 Paternoster Row, London, E. C., 4
Ireland: Catholic Truth Society of Ireland, 24 Upper O'Connell St., Dublin
Australia: W. P. Linehan, 8 Bourke St., Melbourne

Entered, 2 July, 1924, as Second Class Matter, Post Office at Lancaster, Pa., under Act of 3 March, 1879

Title-Page, Contents and Index to Vol. LXXI go with this number

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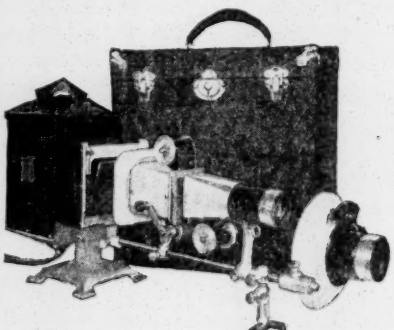

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A MONTHLY PUBLICATION FOR THE CLERGY
Cum Approbatione Superiorum

Vol. LXXI

JULY–DECEMBER, 1924

"*Ut Ecclesia aedificationem accipiat.*"
I COR. 15 : 5.

PHILADELPHIA
American Ecclesiastical Review
The Dolphin Press
1924

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American Ecclesiastical Review
The Dolphin Press

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THE JUBILEE OF 1925.

FOLLOWING the example of his predecessors, the Pontiff now gloriously reigning, Pius XI, published on Ascension Thursday a bull proclaiming an Ordinary Jubilee for the coming twenty-fifth year. In accordance with the ancient custom, the Papal letter proclaiming the Jubilee was read and solemnly published to the faithful, assembled in the Portico of St. Peter's, on that same day, 29 May, by the Dean of the Prothonotaries Apostolic "de numero participantium", Monsignor Wilpert.

The letter of proclamation has been followed up by a number of documents which were published in the *Acta Apostolicae Sedis* of 1 August. The first of these is an Apostolic Constitution which suspends indulgences and faculties during the coming year of the Universal Jubilee; the second—also an Apostolic Constitution—grants to Penitentiaries and other confessors in Rome extraordinary faculties for the year of Jubilee; the third—similarly an Apostolic Constitution—grants the favor of gaining the Jubilee indulgences during the Holy Year itself to nuns and others who are permanently impeded from going to Rome, enabling them to gain the Jubilee indulgence at home on certain specified conditions; finally, the Sacred Penitentiary has issued a series of "Monita" or Instructions with regard to the use of faculties granted to confessors during the Holy Year and the manner of gaining the Jubilee indulgence.[1] These "Monita", as the document it-

[1] These various documents were published in the November number of the ECCL. REVIEW.

self tells us, have been compiled in accordance with the regulations laid down in the Jubilee documents of Benedict XIV and Leo XIII, have been brought into line with modern conditions, and are issued by order of Pius XI.

The proclamation of a Jubilee is an event of more than passing interest to the children of Holy Mother Church. The benefits to be derived, not alone by the individual faithful, but by the Church and human society from these periodic seasons of grace, make the announcement of a Jubilee to be something eagerly looked forward to by the faithful and warmly welcomed by them when it has come. Accordingly, the Jubilee documents are deserving of the careful study of those to whom the faithful will look for light in matters connected with this great indulgence. And it is in the hope that he may be of some assistance to the readers of the REVIEW in their study of the Jubilee documents that the present writer, at the kind invitation of the Editor, has undertaken to contribute to these pages a series of articles dealing with the coming Jubilee.

THE NATURE OF THE JUBILEE AND ITS VARIOUS KINDS.[2]

The Jubilee is a plenary indulgence solemnly promulgated by the Roman Pontiff in connexion with which various other privileges are granted. Essentially, the Jubilee does not differ from a simple plenary indulgence; there are, however, accidental but important differences between the Jubilee indulgence and a simple plenary indulgence: thus certain special faculties are granted to confessors in favor of the faithful during the time of the Jubilee, and the Jubilee indulgence is proclaimed and celebrated with greater solemnity than are ordinary plenary indulgences.

The derivation of the word "Jubilee" is to some extent doubtful. It is likely that the term is to be traced to the Hebrew word *Jobel,* meaning a ram or a ram's horn, and thus recalls the cirmcumstance that the Levitical year of Jubilee was ushered in by the blowing of a ram's horn.[3] The seventh

[2] Beringer, *Les Indulgences.* Bastien, *Tractatus de Anno Sancto;* Loiseaux, *Traité du Jubilé;* Thurston, *The Holy Year of Jubilee; Catholic Encyclopedia,* s. v. "Jubilee"; ECCLESIASTICAL REVIEW, various articles during the years 1899, 1900; IRISH ECCLESIASTICAL RECORD, March 1875, February 1900, March 1900.

[3] For the derivation of the term "Jubilee" and an account of the Jubilee of the Old Law cf. *Catholic Encyclopedia,* s. v. "Jubilee, year of (Hebrew)".

day of the week was a day of rest amongst God's people, and each seventh year was a Sabbatical year. On the same principle, the year following the completion of seven cycles of seven years was set apart as a year of rest and remission, with the result that every fiftieth year was a year of Jubilee for the Hebrews. In the book of Leviticus, chapter 25, are to be found the regulations governing the Jubilee of the Old Testament. "Thou shalt sanctify the fiftieth year, and shalt proclaim remission to all the inhabitants of thy land: for it is the year of Jubilee. Every man shall return to his possession, and every one shall go back to his former family (v. 10) . . . If thy brother being impoverished sell his little possession . . . the buyer shall have what he bought until the year of Jubilee. For in that year all that is sold shall return to the owner, and to the ancient possessor. (25, 28) . . . If thy brother constrained by poverty, sell himself to thee . . . he shall work with thee until the year of Jubilee, and afterward he shall go out with his children, and shall return to his kindred and to the possession of his father" (39, 41).

The year of Jubilee amongst the Hebrews was, accordingly, a year of forgiveness: each family received back its absent members and again got possession of the property that had passed out of its hands during the past fifty years; the debtor was released from his obligations; slaves were set free. Very appropriately, then, has the term "Jubilee" been applied in the New Covenant to those seasons of grace and mercy when the treasures of the Church are dispensed so generously to the faithful, enabling them to secure for themselves those spiritual blessings of which the material blessings of the Levitical Jubilees were types. In the letter proclaiming the approaching Jubilee, Pius XI writes:

> It was surely by a divine instinct that the Church established this year of expiation at a given interval of time; for, as she borrowed other rites from the Old Testament, and gave to them a far wider and more efficacious significance, so she has introduced this rite into Christian customs on the model of the Sabbatical year. May it not, indeed, be that in the great privileges which that divine institution conferred upon the Hebrews every fifty years, the graces to which we invite the faithful in the Holy Year were pre-announced and pre-shown?

In character the two are not unlike, but the graces of the Holy Year surpass those of the Sabbatical Year as spiritual things surpass material. During the Sabbatical year the Hebrews recovered their property which had fallen into the hands of others and returned "to their own possession"; slaves went back in freedom to their former family, and debts were forgiven to debtors. More happily does all this come about in the year of expiation among us Christians. For all who are penitent and conform to the prescriptions of the Apostolic See during the Great Jubilee recover in their entirety all the abundance of merits and gifts which they had lost by sin, they free themselves from the terrible domination of Satan, regain the freedom with which Christ has freed us, and, as a culmination, obtain through the most precious merits of Christ Jesus, the Blessed Virgin Mary and the Saints, full remission of all punishment due to their sins.

There are two kinds of Jubilees—the Ordinary Jubilee, which recurs every twenty-fifth year, and the Extraordinary Jubilee, which the Pope grants at irregular intervals on occasions of special need or solemnity. Thus many of the Popes have proclaimed an Extraordinary Jubilee on their accession to the chair of St. Peter. And many of the readers of the REVIEW will remember the two Extraordinary Jubilees granted in the Pontificate of Pius X: one in 1904, to commemorate the fiftieth anniversary of the definition of the dogma of the Immaculate Conception; the other in 1913, in memory of the sixteenth centennial of the peace and freedom given to the Church by Constantine the Great in 313.

The Ordinary Jubilee is sometimes referred to as the Great or Greater Jubilee, or the Jubilee simply, or the Jubilee of the Holy Year, to distinguish it from the Extraordinary Jubilee, which is termed the Minor Jubilee.

The chief differences between the two kinds of Jubilees may be stated as follows. The Ordinary Jubilee is proclaimed and inaugurated at Rome with special solemnity; is granted at regular intervals of twenty-five years; may be gained from the first Vespers of Christmas to the first Vespers of the following Christmas; during the year that the Ordinary Jubilee is in force other indulgences, with some exceptions, and certain faculties are suspended; the conditions on which the indulgences of the Ordinary Jubilee can be gained are confession, a certain number of visits to the Roman Basilicas,

and, since the time of Benedict XIV, the reception of Holy Communion.

But with regard to the Extraordinary Jubilee, its publication and inauguration are attended by no special ceremonies; it is granted on occasions of special need or solemnity and, therefore, at irregular intervals; the period within which it can be gained is much shorter than the period assigned for the Ordinary Jubilee; other indulgences and faculties are not suspended while it is in force; finally, the conditions prescribed for gaining it are Confession, Holy Communion, a certain number of visits to churches designated by the local Ordinary and, as a rule, fasting and almsgiving.

At the end of the Holy Year, it has been customary since 1500 to extend the Jubilee to the whole world. For, it must be borne in mind, the Ordinary Jubilee, normally, can be gained only by those who make a specified number of visits to the Roman Basilicas, or at least have started on the journey to Rome for the purpose of making the visits and have been prevented by sickness or some other legitimate cause from continuing the journey or, having arrived in Rome, are hindered from making the visits. In connexion with the earliest Jubilees, the visits to the Roman Basilicas were insisted on very strictly. Benedict XIV gives us some instances of this in his Constitution "Celebrationem", 1 January, 1751, extending the Jubilee of 1750. For example, Clement VI, in 1350, was requested by Hugh, King of Cyprus, to allow him to gain the Jubilee of that year without visiting the Roman Basilicas. Hugh pleaded that the pressure of public affairs would not permit of his leaving his dominions. But Clement refused to grant the humble petition of the King of Cyprus and insisted that the prescribed number of visits should be made to the Roman Basilicas. And, as a justification of his refusal, Clement appealed to the example of many of his predecessors, who were unwilling to grant any relaxation in the matter of these visits on the ground that the Jubilee is granted, not merely for the spiritual good of the faithful, but also to do honor to the saints whose shrines in Rome the Popes desire to be visited by pilgrims from the entire world.

At the same time Benedict XIV draws attention to other cases in which this condition was not insisted upon. Thus,

during the Holy Year of 1400, Boniface IX granted to several princes the privilege of gaining the Jubilee without their having to undertake the journey to Rome, on the fulfillment of other conditions to be laid down by their confessors.

But, after the Jubilee year had come to a close, the Popes, in many special instances, granted with less difficulty the privilege of gaining the Jubilee indulgence without the condition of visits to the Roman Basilicas. Even Clement VI, who so strictly upheld the necessity of making the visits to the Roman Basilicas during the year of Jubilee, granted to the Austin Friars the privilege of gaining the indulgence in the year following, at Basle, where they were to convene at Pentecost in General Chapter. And early in the year following the Jubilee of 1450, Nicholas V, at the request of various rulers, despatched legates to certain foreign countries to extend the Jubilee indulgence to the faithful who were unable to come to Rome in 1450. The conditions usually prescribed were, in addition to Confession, a visit, or a number of visits to the cathedral church of the diocese, and an alms to be given there for a specified purpose.

Alexander VI, however, was the first to extend the Jubilee to the entire world. At the conclusion of the Jubilee year of 1500 he sent legates to the different European nations for the purpose of proclaiming the Indulgence, and he substituted for the visits to the Roman Basilicas a certain number of visits to local churches to be designated for the purpose by the Papal Commissary or by the local Ordinary, acting under the instructions of the Papal Legate. Since the time of Alexander VI, it has been usual to make similar extensions of the Jubilee, and though no intimation has as yet been given that the coming Jubilee, after the Holy Year has run its course, will be extended to the whole world, yet we may reasonably feel confident that Pius XI will follow in this respect the example of his predecessors.

There is some difference of opinion among authorities as to whether the Jubilee of the twenty-fifth year, as extended to the whole world, should be termed an Ordinary or an Extraordinary Jubilee. Some defend the propriety of calling it an Extraordinary Jubilee, whereas others prefer to term it an Ordinary Jubilee. In favor of the latter view appeal has been

made to the regular periods at which this Jubilee recurs, its intimate connexion with the Jubilee of the Holy Year, and the nature of the conditions prescribed for gaining it, which are the same as those prescribed for gaining the Roman Jubilee, except that visits to churches designated by the local Ordinary replace those to the Roman Basilicas, whereas fasting and almsgiving are in addition prescribed for the Extraordinary Jubilee proclaimed at other times. It is purely a question of terminology and no practical issues are involved.

HISTORY OF THE JUBILEE.

The first Ordinary Jubilee of which we have written record was celebrated in the year 1300, in the reign of Boniface VIII. Long before that year, it is true, indulgences and other spiritual favors had been granted to those who had made a pilgrimage to Rome. But there is no written record to show that, at any earlier date, fixed and regularly recurring periods had been assigned at which such favors would be granted with unusual liberality.

Toward the end of the year 1299 a rumor was spread about to the effect that, in the year 1200, a special indulgence had been granted to all who visited with devotion the shrines of the Apostles at Rome, and that a similar indulgence had been granted on the century years preceding and promised for the century years to come. This rumor gained general acceptance in Italy and the South of France, and Boniface learning of it ordered the archives of the Roman Church to be searched. A most painstaking investigation, however, failed to discover any documentary evidence of this concession. Accordingly Boniface refrained from taking any action just then. The inaction of the Pontiff did not cause the faithful to waver in their belief that by going to Rome they could gain an extraordinary indulgence available only on centennial years, and so, when the first day of the year 1300 came, immense crowds composed not merely of the inhabitants of Rome and its environs, but of distant parts as well, flocked to St. Peter's, and as the days went by the number of pilgrims steadily increased.

Moved by the earnestness of the faithful and realizing the very great good that would be produced by this movement, the Pope, after prolonged consultation with his advisers, issued on

22 February, 1300, the Bull "Antiquorum fida relatio". In this document Boniface refers to the precedent of past ages and declares that he grants again and renews certain "great remissions and indulgences for sins" which may be secured "by visiting the city of Rome and the venerable Basilica of the Prince of the Apostles". Going into greater detail he states that the Indulgence is a plenary one and that the conditions for gaining it are, that the faithful being truly repentant confess their sins and that they visit the Basilicas of St. Peter and of St. Paul, at least once a day for a specified time—for inhabitants of Rome this time was thirty days, for strangers fifteen days—and that the Indulgence could be gained up to the eve of Christmas. He further ordered that a similar Indulgence should be granted every hundredth year on the same conditions.

However before the next century year the interval that was to separate two Jubilees was changed twice.

Clement VI became Pope in 1342, and like his immediate predecessors took up his residence in Avignon. Shortly after his accession an embassy composed of eighteen members of the Roman nobility waited on him to entreat him to return to Rome and also to proclaim another Jubilee. It may well be that, in making the second request, the Romans were prompted by the desire to see their city recover some of the prestige it had lost by the Avignon residence of the Papacy, for the celebration of a Jubilee just then would have the effect of having Rome recognized once more as the centre of Christendom and the attraction of pilgrims. In presenting the request, however, they gave as the motive for it the short span of human life so that if the Jubilee were celebrated only once in a century very many must die without having had an opportunity of enjoying its favors. The petition was granted, and in 1343 Clement issued the Bull "Unigenitus" proclaiming a Jubilee for 1350. The bull was issued again in 1349, and the zeal and piety of the Roman people were rewarded by the immense number of pilgrims who flocked to Rome from all parts of Christendom during 1350.

In 1389 another change was made in the period that was to intervene between two Jubilees. Urban VI in that year issued a bull publishing a Jubilee for the following year, 1390, and

prescribing that for the future Jubilees should be held every thirty-three years, in memory of the time our Lord spent on earth. In accordance with this arrangement only one Jubilee was celebrated—that of 1423 under Martin V, for, at the approach of 1450, Nicholas V decided to abolish the rather awkward interval of thirty-three years and to restore the interval of fifty years. And so, in the year 1450, a Jubilee was celebrated and a decree issued that the Jubilee should be celebrated only every fiftieth year.

The final change in the interval separating two Jubilees was made by Paul II. Just as Clement VI and his contemporaries regarded the interval of one hundred years as too great, so Paul II and those of his time regarded the interval of fifty years as excessive. Clement VI had reduced the interval from a hundred to fifty years because there was Scriptural warrant for thus honoring the fiftieth year but chiefly because very many of the faithful would otherwise have no opportunity of gaining the Jubilee; the same reason, though not to the same extent, called for a lessening of the interval assigned by Clement VI. Therefore, Paul II, by a bull published on 19 April, 1470, decreed that the Jubilee was to be held every twenty-five years, and proclaimed a Jubilee for the year 1475. Paul died in 1471, but his successor Sixtus IV confirmed his ruling that every twenty-fifth year should be a year of Jubilee and that a Jubilee was to be celebrated in 1475.

This rule has since been followed. In 1500, the elaborate ceremonial was introduced, with which the opening of the Jubilee has since been celebrated in Rome. And up to the year 1800 Jubilees were celebrated every twnty-fifth year. In that year the troubled state of the Church made the celebration of a Jubilee impossible. The Jubilee was held as usual in 1825, but in 1850, owing to the exile of Pius IX, there was no Jubilee. Pius IX, 24 December, 1874, proclaimed a Jubilee for 1875 but, as Pius made the Jubilee available for all parts of the Christian world, many regard the Jubilee of 1875 as an Extraordinary Jubilee. Leo XIII proclaimed an Ordinary Jubilee for 1900, after which, in the history of the Ordinary Jubilee, the one we are about to celebrate will take its place.

The Coming Jubilee.

In the letter proclaiming the Jubilee, "Infinita Dei misericordia," the Holy Father begins by telling his children that the Church, setting before her as her example the Infinite mercy of God, sends out from time to time an invitation and an appeal out of the ordinary for expiation of guilt and amendment of life to such as have been neglecting the ordinary means of salvation.

One of these means out of the ordinary will be offered to the children of the Church "in the Great Jubilee which will be celebrated next year in this beloved city, according to the custom and tradition of our ancestors, called also, as is well known, the Holy Year, being inaugurated and carried out with very holy rites and considered the fittest means to promote holiness of life."

To the approaching season of grace the Pontiff applies the words of St. Paul, "Behold, now is the acceptable time: behold, now is the day of salvation", and points out how the much greater spiritual blessings of the Christian Jubilee were typified by the temporal blessings attached to the Levitical Jubilee.

The work of the Great Jubilee is not restricted to the purification and healing of individual souls. During "the acceptable time", on which we are shortly to enter, "in addition to visits to holy places and increase of public and private devotion, the special outpouring of heavenly graces will have the greatest influence in raising minds generally to a higher grade of holiness and in restoring human society. For just as the unbridled license of individuals inflicts injury on all, so, when individuals are turned in the direction of what is good and strive toward a more holy life, human society will necessarily improve and come closer to Jesus Christ."

Despite the considerable progress made by Catholicity and the greater interest taken by men generally in religion in recent times, it is still necessary that "the cravings of peoples and the immoderate and unjust desires of nations be restrained, in accordance with the precepts of the Gospel, and that men re-unite themselves in divine charity." The only way to restore fraternal relations and abiding peace amongst peoples is by divine charity being once more taken to heart by the

peoples and taken as inspiration by governments. And the Holy Year will help toward bringing about peace amongst individuals and between nations.

"What could bring individuals and peoples together better than that a great multitude of pilgrims should come together from every part of the world in Rome, this second fatherland of the Catholic nations, should gather round their common Father, approach in holy freedom of association that cement of union, the Most Blessed Eucharist, and there reach up to and increase that spirit of charity which the sacred monuments of Rome record and so wonderfully put into the hearts of all as a characteristic note of all Christians? And in this perfection of charity it is Our earnest prayer that the churches which have been held apart from the Church of Rome by age-long and unhappy dissidence may join with us." And the conversion of many to the true Church, the Holy Father hopes, will be one of the results of the celebration of the Holy Year.

Then, in traditional form, follows the promulgation of the Jubilee, which is to begin at first Vespers of Christmas of the year 1924[4] and is to close with first Vespers of Christmas of the year 1925. "In the course of this Holy Year we grant and impart in the Lord fullest indulgence, remission and pardon of their sins to all the faithful of either sex who, having confessed and received Communion, shall visit piously the Basilicas of St. Peter, St. Paul, St. John Lateran and St. Mary Major at least once in the day for twenty continuous or interrupted days, either natural or ecclesiastical, i. e., to be computed from the first Vespers of one day to the entire evening twilight of the following day, if they live at Rome either as citizens or inhabitants; but if they come as pilgrims, for at least ten days, and pray for Our intention."

In addition to the general intentions of the Roman Pontiff, Pius XI tells us he has three special intentions to be prayed for during this Jubilee, viz. peace, "not so much the peace written in treaties, as that impressed on souls", the conversion of non-Catholics and the arranging of conditions in Palestine in the way required by the rights of the Catholic religion.

[4] The practice of beginning the Jubilee with the feast of Christmas and not with the new year is a survival of the old custom of dating from the Nativity of our Lord instead of from the first day of January.

Provision is made for persons in Rome who are prevented by illness or other legitimate cause from making all or any of the visits to the Basilicas as well as for those who having begun the journey to Rome are prevented from continuing it by illness or other legitimate cause. Such persons can gain the indulgence by Confession and Communion as if they had really visited the Basilicas.

In conclusion, the Holy Father invites his children most lovingly to Rome that they may profit by the treasures which Holy Mother Church holds out to them. He reminds them "how great has been in past times the number of pilgrims of every class who have made long, troublesome and sometimes dangerous journeys to this beloved City, and who in their desire were stayed by no discomfort. If in your journey or stay in Rome some annoyance, some discomfort comes to you not only will that, if borne in a penitential spirit, help you to gain pardon in greater abundance, but it will be compensated for by comforts of every sort. . . . We know well that to aid you, in your pilgrimage, there will be the diligent care of your bishops. For, indeed, they themselves will preside over and accompany the pilgrimages or will appoint to lead them priests and worthy laymen under whose guidance they may be well arranged and carried through with religious devotion."

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NATUS EX MARIA VIRGINE.

THEOLOGY on the front page of the newspaper looks as much out of place as the Irish flag over Windsor Castle. Is the Modern Man less irreligious than he is painted, or has the press been making a trial of giving him what is good for him instead of what he likes? Editors hard pressed for copy must take only what they can find. Between the steal of a few oil wells and the robbery of a few mail-pouches come dull days to be tided over; the excitement caused by beardless murderers must die down at last, even though the big conventions are not ready to open: but no journalist that knows his trade would serve caviare to the general. And so, if it is safe

to take headlines and front-page columns as a chart of the public pulse, it looks as though the readers must have had a change of heart.

However, we all know better than to suppose that all this interest in theology is purely theological. The average man may have little or none of that hunger after religious truth which drew Nicodemus to the Master by night; he may know little and care less who is the Saviour of the world, or even if the world ever needed a saviour. And yet there are matters about which a little curiosity is only natural, even when they have something to do with religion. For instance, why does his neighbor who worships in the church up the avenue wish to get rid of his bishop? And there is Mr. So-and So, who cuts such a figure in society and the divorce courts—why should he refuse to sit in the same pew with some one else who can add a few cents to the price of a commodity? The paper is for all—the heretic and the heresy-hunter and the indifferent spectator. No one can say *humani nihil a me alienum* with a safer conscience than the professional newsgatherer. So let us turn from the papers to the disputants who have supplied them with copy.

With these, religion for its own sake ought to be a matter of paramount concern. And a better time for a few reflections upon the recent outbreak of an ancient controversy amongst our Protestant brethren is now, when the space has been relinquished to its rightful owners, the politicians and the criminals, than when there was so much noise and fuss. It would be pleasant to begin by gleaning the contributions to our store of erudition. Time was when, as a result of a religious controversy, knowledge was enriched and broadened and deepened. This was a little consolation for all the bitterness; and the gain usually bore some proportion to the intensity of the feelings aroused. Thus, how much we owe for a better understanding of the mystery of the Incarnation to the Arians; of justification, to the Lutherans; of the relations between grace and free will, to the Jansenists. But the claim will hardly be made that as a result of all the talk about the Virgin Birth we are better off by a jot of evidence of any sort, whether speculative or documentary. Indeed, there are folio pages in the early Fathers from which the reader has some-

thing to learn after he is through with the up-to-date literature. Novelty, if this be all that is sought, may be found in the latest effort to identify the hands of Editors X and Y and Z in the Gospel of the Infancy. There is a field, indeed, in such attempts for a display of ingenuity. It is the chess-puzzle corner of Biblical criticism. But, whether it be that ingenuity is at fault or that the novelty has worn off since the days of Strauss, the latest theory fails to make a sensation. The performance would have to be very brilliant indeed to attract much attention outside of an extremely narrow circle. Even if it did, what effect could it have upon Christianity at large except to make confusion worse confounded? As for polemical writing of the kind that used to be called solid, that is about the last thing to be looked for in such days as these. The very mention of dogma calls for a sneer in certain quarters, and theology is only a byword of contempt.

But, if we have nothing of a dogmatic nature to record, the spectacle has something to teach of the religious condition of the world outside the Church. And we may look on in the spirit of Lucretius's *suave mari magno,* with mingled feelings of pity and consolation, while we find additional motives for prizing our Catholic faith. A little historical episode, which we shall take as a parable, may be made to furnish a thought to begin with.

Not far from St. Louis in the early 90's there was a train-robbery which caused stir enough to have left a few ripples in conversation to the present day. The booty was something out of the ordinary, both in amount and for the ease with which it was secured, and there were incidental thrills enough for theatrical effect. But in such respects as these the adventures of banditti differ from one another only in degree. What it is remembered for—and it is not likely to have faded from the memory of any Saint-Louisan who was old enough to take an interest in things a third of a century ago—is the way in which the tragedy was turned into a comedy by the appearance on the scene of a Tony Lumpkin. One bright morning while the excitement was at its height a shamefaced yokel slunk into police headquarters to confess to the crime. His motive, he said, was simply and solely to raise money to pay off the mortgage on his father's farm. The robber horde,

whose movements had been so minutely detailed, were all united in himself, for he had no companions. The armament with which the night air had been seen bristling, was the old-fashioned revolver which he presented to view. And the lead which had been heard whizzing past the ears of the terrified passengers must have come from blank cartridges, for through fear of shedding human blood he had taken pains to extract the bullets. The tale sounded too much like a chapter from Huckleberry Finn to be taken seriously. But at last the officers suffered themselves to be guided to the spot where the treasure lay buried, and incredulity gave way to conviction. Then the wits found a butt for their ridicule in the fine theories which the detectives had spun for the public, and college professors had a mine of data for the psychology of evidence in the stories of the witnesses to whom a country bumpkin could look like a gang of thieves.

Will not this do for an allegory of what has been going on in other fields, intellectual, political, and religious, all through the ages? One might follow this lead very far without wandering out of sight of our subject, because the noise made by the recent controversy was only a little more falling timber in a building that collapsed long ago, and the effect traced back to its cause would furnish an application for our parable. And if this connexion seems too remote we need not go back beyond our own day, or farther aside than this very subject to find that for which literary browbeating is hardly too strong a term. Here we can do no more than cast a glance in this direction before passing on to what concerns us more nearly.

Nearer to our times in the history of the Church than the above event in the history of train robberies is the career of Luther, who called to the Christians of his day: "Stand and deliver!" What? Nothing less than the faith of the ages. And what was his blunderbuss charged with? The Bible, as he told them. Not a man in the world to-day believes what Luther taught. Nevertheless, of all that delivered over their heritage of the ancient faith, few have been fortunate enough to recover their share of the booty. Pass a few years and comes Voltaire, who says to the sons of Luther: "Stand and deliver" What? The Bible itself. And what was his mus-

ket charged with? Reason. The Encyclopedists are nearly, if not quite, as much out of date as Lutheran biblemen, but fewer still from whom they took their Bible away have gotten it back. And the game still goes on. If we can judge the future by the past, the highway is never to be free from restless prowlers parading as Dick Turpins; and only those who are brave enough to stand their ground find out that, if the weapon is charged with powder enough to make noise and smoke, there is nothing to be feared from ball.

Science has succeeded to the Bible and Reason, as the repeater to the derringer and the crossbow, or Jesse James to Dick Turpin and Robin Hood. If science has been, as in good truth it has, a weapon to chase away ignorance and superstition, that alone is the best of reasons why the marauder should take to it, and make a show of having it when he entertains designs upon our spiritual possessions. All that is needed to throw a poor wayfarer into a panic is to make him think that he is looking into the muzzle of a repeater that has a whole magazine full of it. A name to conjure with is modern science, for at its mere mention the few can force the many to repeat unhesitatingly the barest of assumptions and to disown what they ever held. See how by means of it the multitude have been made to surrender, not merely the remnants of religion, but what belongs to the dignity of human nature itself. Only those that stop to reflect observe that this science is a very fickle thing, since it forces men to take back to-day the booty of yesterday and to disgorge what yesterday it thrust upon them. The span of human existence, short as it is, is too long for a vogue of thought to last. Haeckel, who amused the masses with his "riddle" in the days of his youth, lived on to see the very same ghosts whom he and his companions had buried under their materialistic philosophy, start up again to be chased by the scientists of half a century later; and he had only to live a few years longer to find *Raymond* a "best-seller"—nay, he might have found one of these doctors in Israel stealing forth at dusk, kodak in hand, trying to catch a glimpse of the fairies. If our Catholic faith were nothing better than a talisman to preserve us from all the theories, nonsensical or baneful, from which the air is never free, the possession of it would still be something to be thankful for.

Could we suppose Diogenes sauntering down the ages hand in hand with the Wandering Jew, we might picture him to ourselves wearing one continued smile, centuries long, at the sight of children chucking away the ideas over which their fathers were so enthusiastic, and eagerly snatching up others which are destined ere long to meet the same fate. In such days as these something more than the sardonic grin would appear upon the snarling features, and at any moment he might be expected to break out into a guffaw worthy of the Laughing Philosopher. If the old cynic kept his head level throughout the merry dance he would find himself always behind the times, because he would never join in with the crowd that is shouting *eureka,* but he would always be ahead of the times, and to see himself justified he would only have to wait for the moment when enthusiasm turns to contempt.

Such a spectator of the vagaries of human thought is not altogether a creature of the fancy. More than one writer has found inspiration for a striking passage in the vision of the Catholic Church as, one after another, she meets the aberrations of the proud intellect of man.[1] And truly there is much to impress the imagination in her dignified bearing, so cool amid the excitement that hurries men on to dangerous excesses, so sober in the midst of the carnival that gives boundless license to speculation in thought and conduct, so patient under the charge of old-fogeyism, so confident of the future in the conviction that time will bring her vidication when the new-fangled theory becomes outworn and is stowed away in the museum. The battle of wind and wave is indeed a sight to see, but the poor wretch who is at the mercy of their fury is in no mood to enjoy it. For him it is a matter of life and death. Outside the fold too many, tossed by the whirlwind which the cross-winds of doctrine create, take the course of despair by a plunge into Pyrrhonism, by whichever one of its modern names it may be known. Truth lies at the rainbow's end. Man is never to reach it, but he is on the way. As if truth and falsehood were not correlative terms. How can there be such a thing as the absolutely false unless something else is absolutely true. The history of the sciences and philo-

[1] For instance, Cardinal Newman and Mr. Chesterton, the latter before his conversion.

sophies is a graveyard of theories: how can we satisfy ourselves that we have not buried them alive if we have our doubts about the autopsy?

These remarks are applicable to the recent controversy, for it brings to mind the question that was asked by Pilate, but they will do as well for the next discussion that comes up when the present one has been forgotten. As Luther Burbank shall furnish on demand an odorless onion or a spineless cactus, so the Marcionists and the Arians of to-day, as in all the ages past, have gone to work to produce a variety of the New Testament that will be no longer a stumbling-block to the Jews or to the Gentiles foolishness. Even in the gardens of earth where horticulturists work such wonders there are laws to be reckoned with, some of which have been pointed out by a lazy monk. But in the Vineyard of the Lord the Master Himself, as though to put a check upon this penchant for sports and varieties, has enunciated the law: "Every plant which my Heavenly Father hath not planted shall be rooted up". Time has borne witness how unchangeable this law is. The vine planted by His hands still flourishes with all the vigor of youth after centuries of growth, while the ground beneath is strewn with the withered branches that were lopped off to produce some upstart form of Christianity. The Virgin Birth, if not the most important doctrine of all that have been subjected to mauling in experiment stations, is a highly important one, and is closely bound up with others more important than itself.

Has the new school of Christianity, in parting with the belief of all the ages up to ours, done something which a Christian is free to do? If Christianity is to be allowed to have a mind of its own the question is answered beforehand, for it has expressed itself in a way that leaves no room for doubt. We have not, it is true, any words of our Lord to help, as we have with other important doctrines, but we have the plain language of the Gospel; and with that even the most destructive criticism will admit we have to start, whilst once upon a time nearly all Protestantism insisted that there also we must end.

But the "higher critics" have laid rude hands upon the "Gospel of Infancy", as they call it, and torn those pages out.

Its contents are now to stand upon the same footing as all legendary lore. The Annunciation, to paint which was for Fra Angelico a prayer, and the lament which Simonides placed in the mouth of Danaë bending over the infant Perseus, are both of them truthful in the sense in which the author spoke of his novel—"everything is true except the facts"; that is to say, picture and poem expound the lessons that belong to all true art: but, as for truth of history, it is to be found in the one no more than in the other. The tears which the saint of Assisi shed over the Crib were worth just as much to him as their wailings were to the Syrian damsels who mourned over Tammuz. His feelings did him credit, doubtless, and he was the better for giving them play; but his religion, no less than theirs, was mythology. If such comparisons sound unpleasant, the blame of introducing them must rest with others, and in particular with writers on folk-lore who are so found of them. Science has settled the matter. Painful as the duty is, Christianity must be rid of its excrescences, and for compensation we shall have a religion purer than our fathers knew and one that is suited to the enlightenment of a scientific age.

In such a household as the modern mind, where change is the order of the day and everything from top to bottom is perpetually being made over in the latest style, there can be no place for a piece of furniture so antique as the Apostles' Creed. And neither is it difficult to see why, if some one article had to be singled out from the twelve for public abjuration by the New Christianity as an offering to the *Zeitgeist,* the choice should fall on the words, "born of the Virgin Mary". Something expressive of the purely spiritual may be what an angel would have fancied better as a phrase to apostatize upon; but for our grosser nature, made up, as it is, of matter and spirit, to lift which to the divine a God became Man, the most powerful and, at the same time, the gentlest attraction has been exerted by those truths that centre in Emmanuel, God with us, the Word become Flesh. And these were brought home to the consciousness of Christendom in the most human of ways by the thought of the Virgin Mother. The early Fathers, singly and in council, consecrated their great intellects to making her place secure in the minds and hearts of the faithful. Poets and painters came to lay at her feet the tributes of their genius.

A far more worthy tribute was offered by the lives of youths and maidens who, by looking up to her, caught sight of a vision of purity and at the same time found the strength to be faithful to it amid all the corruption around. *Gaudia matris habens cum virginitatis honore* are the words that sounded in the antiphon of the ancient Church—Mother and Virgin, the two great glories of womanhood, imitable separably by all who choose her as their mother, but united in her whom her Divine Son chose as Mother to Himself.

Is it because it has lost the vision that our age has sunk its gaze, or does the case stand just the other way? A pattern of womanhood has been arranged for our day for the worship of those who have little taste for either the glory of virginity or the joys of motherhood and are by no means loth to be freed from the restraints of the one and the responsibilities of the other. A few decades ago the world would have been horrified at such a statement—a fact which scores a point against the optimists, according to whom the world is growing better all the time. Maybe so. But if there was more evil of a certain kind in the world then, at least there were quarters where it never dared to show its face, or if it did, it could not do so without giving a shock. Taken at its lowest value as prudery, which is all that some will allow to it, this was a compliment to virtue. It is the unfamiliar that is shocking. Soldiers are able to sleep amid the sound of bursting shells. Vice has been made a familiar spectacle, even to sweet girl graduates, nay, even to the little children in whose behalf the Master held out a special warning. The new morality has caught up with the new religion and forced its way into the routine of everyday life. As fast as it can formulate the articles of its code apt scholars are found to translate them into conduct. In the days when the grandmothers of to-day were schoolgirls they used to learn by rote the poet's lines about "vice seen too oft, familiar with her face"; but no one ever dreamed of such a demonstration of their truth, and on so grand a scale, and in so short a time. In those days a woman of easy virtue was anything but what a woman ought to be; now virtue is being made easy for all. What state of things is alluded to can be obscure to no one, but if an instance is desired it may be found in a series of articles on "Sex Rela-

tions" now going on in one of our American weeklies. With regard to the moral standards found therein it is enough to say that the denizens of the sty and the kennel will not find them too exacting whenever Darwinian evolution lifts them high enough to understand the meaning of behavior. Perhaps this is not altogether fair to the lower members of the animal kingdom. Certain forms of indulgence have been discovered by intelligence which nature has wisely kept veiled from instinct. With a publication bearing a once honored name to sponsor them; an English publicist, recommended to the American audiences before whom he has been lecturing by his titles, academic and heraldic, to usher them in; a woman to take up the subject where he left off; and, as if to show that she did not stand alone, the professor of philosophy in a prominent woman's college to add her voice, this series ought to be representative enough. And that is the reason for calling attention to it; for in its ideas it has nothing to distinguish it from what is to be found in many other paper, novel, play, treatise, or screed of whatever sort. This is not the place to enlarge upon such a theme. It was introduced in the first place merely to place in contrast—it sounds like desecration to mention her in the same breath—the Madonna around whom wages the controversy of the Virgin Birth. Literature is so full of well-known passages—Gretchen's prayer before the "Mater Dolorosa" in *Faust,* or Ellen's *"Ave Maria"* in *The Lady of the Lake,* or Ruskin's beautiful tribute to the influence of the Madonna in the home, amid a host of others, not to speak of the rich Catholic literature of Mariolatry—that farther comment would be superfluous, and so we may pass on to something else.

"We are made a spectacle to the world, and to angels, and to men", the modernists and the fundamentalists may well say to themselves while they are thus trying conclusions about what is to be done with Christianity. This is what the Reformation has come to in nine generations. Some of the onlookers, sad to say, can see nothing more in it all than a dispute between the big-endians and the little-endians. To others it is something little better—a mere debate, which is to the mind what chance fisticuffs are to the bystanders, the amusement of an idle hour. No Catholic, however, can look on with unconcern;

and neither can the man who, having lost his faith, considers the loss as gain and would have the rest of the world share his good fortune. But, if only as an episode in a history which has so many stirring chapters and which more or less nearly has affected the lives of all that walk this planet, there is a claim to a wider interest. A group of men have come into possession of an inheritance of spiritual ideals which they seem to feel free to deal with according to their good pleasure. It has been received from a former generation, which wreaked its will upon it regardless of the intentions of Him from whom it originally came. Why should not those of the present generation give it what shape they please before they hand it on to the next, as little hampered by the wishes of three centuries as their ancestors were by the wishes of sixteen? So regarded, it is not difficult to see in the vicissitudes of rationalistic Christianity a resemblance to what is happening to the patrimony of the race in politics, art, literature, in fact, in all that goes to make up civilization.

Two such quarrelsome neighbors as the fundamentalists and the modernists have shown themselves to be in matters of religion are not likely to look kindly on one another when they meet in other spheres. Their counterparts can be seen in the quarrel of the cubists with the pre-Raphaelites, of the free-versifiers with the Tennysonians, of the Ibsenites with the Shakespearians, in short, everywhere, even where the matter in dispute is as hard as brick and mortar. Every now and then, when the decree goes forth that some relic of medieval carpentry or masonry must be destroyed in order that one more piece of gingerbread architecture or one more ugly warehouse may come into being, an outcry is raised against the barbarianism that is sweeping away the last few picturesque spots that were left stranded by the waves of commercialism and materialism in our modern babylons. But romantic ruins have had their day and now it is the turn of materialism. "A pile of old stones!"—that is what the spoilers say in their hearts, even if they soften the answer to spare the feelings of the antiquarian. And that is what they will say to themselves if ever the statute of Venizelos shoves the Parthenon out of the road, as well may happen, for the jeremiads have not yet died away that were heard over the

Victor Emmanuel that surmounts the Capitol. Though our country has had no middle ages, there are memories clinging to such objects as Plymouth Rock and California missions to help us to sympathize. Would Faneuil Hall be safe if Mr. Henry Ford had an eye on its site? If Abe Lincoln's cabin had blocked the course of Broadway, would it be standing there to-day? But what would be the destruction of the last bit of romantic material left in the world—which, after all, is the luxury of the few who live off the sweat of the many—compared with the wholesale demolition that has been going on for years in the minds of ever growing thousands of all those beliefs which alone make life bearable, because they give a glimpse of a better world, and for good measure brighten the present world for immeasurably vaster numbers, and to a greater degree, than all the poetry that ever has been, or ever will be, written? These formed a nook into which the most forsaken could retire at will and find peace away from the cruelty and the drudgery of their lot.

Thus, in the spiritual realm, the highest achievement of the intelligence of man has been nihilism. He has already brought upon his hopes and his most cherished convictions that fate which some look forward to as awaiting our cities with their populations in a future war—self-destruction. We live in days when nothing is too sacred to be taken apart for examination, even through mere intellectual curiosity, even though it can never be put together again or replaced. The twentieth century, the heir of all the ages, is like a child with the pieces of grandfather's watch in its lap, all the more puzzled itself through a meddlesomeness which has destroyed what was a blessing to others. From this point of view what a desolate spectacle is presented by the history of human thought since the day when an apostate monk nailed his thesis to the church door at Wittenberg! It is a long story, but we have not far to look for the results. They are all around us in empty churches and professorial chairs, and in the world reflected in the newspapers.

But all this is neither here nor there in such a discussion as the present. Let the Virgin Birth or any other tenet of Christianity come to be regarded as an historic ruin that blocks the road of progress and the street will go through

regardless of sentiment. This is no problem for the Catholic, who is kept by his faith where common sense keeps the best of men in other matters—between a conservatism that clings to what is outworn and a radicalism that would destroy what will never cease to be precious. The fundamentalist, however, is bound to pay the price for the luxury of sharing in the blessings of the Reformation, and must listen in patience while the moral and religious ideas of his forefathers are weighed in the balance and found wanting. But he feels he has a right to draw the line somewhere. Great lengths, he is willing to go, but not all lengths. The Christianity he has left may not amount to much, but he draws back when he is bidden to deliver it over at a signal. He cannot bring himself to lay rude hands upon the diapason of the Gospel and rend its tenderest and sweetest strings. The old religion, in this instance at least, seems nobler and purer than the new; and he feels his heart touched, as by nothing else, by the story of Bethlehem and Nazareth. For such as he there is no need to wait until the storm has passed. Long in advance he can bode desolation in the shadows which fall across a meadow that has always been for him a scene of gladness and peace. The silence in which three canticles of heavenly beauty are hushed is itself a portent of gloom, the more so because their very language is made to furnish arguments why they should be mute. The *Benedictus* is no longer to be a Christian strain, though it has sounded in the liturgy over countless grades as a paean of hope; nor the *Magnificat,* dear to contemplative souls, ever since it was spoken first, for the glimpse it gives into the heart of her whom Christ called Mother; nor the *Nunc dimittis,* which let the restlessness of ages of eager longing die away in a cadence of satisfied fulfilment. The *Gloria in excelsis* must go too, and its message of peace and good will be silenced; and with it the *Adeste fideles* which it set ringing down the ages, and whatever else of heaven's minstrelsy or earth's has been sung around the Manger; and there is left either no Christmas at all, or a Christmas without the Christ-child—a pagan Saturnalia.

But surely, even if these thoughts and emotions were of less importance than they are, they should not be crushed until they are shown to have no right to exist. Surely, too, if it is

in the power of man to save them, every one will do his best, in the name of music and poetry, of painting and sculpture, or, better still, in the name of that spirit which, dwelling in innumerable breasts, has produced the highest types of human perfection; or, which is most important of all, in the name of the Mother whom all generations were to call blessed, and the Child. This is part of the latest demand which has been made upon the scientific Christian for his superior enlightenment. The last view which the Gospel gives us of the earthly life of our Lord shows us the Mother at the foot of the Cross looking up into his face; the first shows her bending over the Manger. All this is a fabrication, declare the higher critics, who profess to have unmasked the impostures of the unknown author of the Fourth Gospel and the unknown author of the Gospel of the Infancy. Nevertheless, the opening chapters of St. Luke and St. Matthew are more than a subject of art; they are a demand of love and satisfy the most natural of Christian longings. No one to whom our Lord is still what he was in the ages of faith—and then He was all in all—but will stoop to pick them out of the rubbish heap where higher criticism casts its sweepings. And, surely, if those who cast them there share anything of the feelings of bygone ages, they must have felt that so costly a sacrifice was enjoined upon them by no authority less compelling than the voice of truth; surely they must have strong proof to adduce which will show that nothing short of stern necessity drove them to it.

Is it because these chapters are wanting in the best manuscripts that they must be obelized? On fair grounds of textual criticism they are undeniably as authentic as any passage in Scripture; they are even better authenticated than many about which no doubt has been raised, for they have the advantage of being referred to in the Muratori fragment. Is it that the early Church was unaware of them, or knew them only to pronounce them apocryphal? On the contrary, Marcion, who found them inconvenient, was blamed by Irenaeus and Tertullian for mutilating the Gospel, and they are known to Justin. Is it that they have been misunderstood? Their meaning is so obvious that it would deride the ingenuity of any one who should try to explain it away. They must be understood as they always were or rejected outright. What-

ever reason is to be given must come from some other source than the credentials of our Christian faith.

In point of fact, the reasons offered are, for the most part, extrinsic to the Gospel; and where they do deal with the Gospel narrative the criticism is of an extremely subjective sort. This is not the place to deal with them in detail. Such as they are, they are satisfactorily answered in treatises that treat of the matter *ex professo*. Not every eye, for instance, not even every rationalistic eye, is sufficiently unscaled to see that the second chapter of St. Luke differs in style from the third so manifestly that they could not both have come from the same author; nor would every logician assert unhesitatingly that the Gospel story of the birth of Christ cannot be true if the legend of Buddha's birth is false; and the like. If judges were to invalidate title-deeds on such evidence, signatures and parchment and sealing-wax would be of little worth. How flimsy a thing would literary fame be if an author's claims to his best thoughts were to be adjudicated on such principles of criticism. There is good reason to think that the arguments brought forward by this destructive criticism are merely so much confirmatory evidence for an opinion that forestalled inquiry; as some have first made up their minds that Shakespeare could never have written his plays and afterward cast about for the proofs of forgery.

Of all the arguments presented, that one is not the least worthy of consideration which urges that the whole account is incredible; this is the one that supports all the rest. That is to say, it comes into conflict with already formed opinions; it is violence done to a frame of mind—which is all that Hume's famous argument amounts to. But let us try to put our finger on what there is in it that is hard to believe. Science, assuredly, can have no voice in the matter, for the simple reason that omnipotence cannot be brought into the laboratory to be made the subject of experiment. A consistent agnostic, let alone a consistent Christian, will not try to set limits to the power of God. That is the privilege of an anthropomorphic religion. Such an objection as that belongs to downright atheism. And here it may strike one as curious to find Dean Shailer Mathews, of the School of Divinity at the University of Chicago, asking himself, what will be the effect on the

reputation of Jesus if the Virginal Birth is rejected?—the very question answered in quite a different strain by Origen, when Celsus gave him occasion. In this connexion he has little to say about omnipotence, which had attended to the matter to the satisfaction of Christians. But when he passes on to another topic we hear a great deal about the discoveries of Professor Loeb, and what may be expected from the revelations of science. It would not be fair to the learned author to make him say more than he means; but if the word of Scripture counts for so little and it is hard to set bounds to the revelations of science, why not press the matter a little harder and argue that human parthenogenesis might be brought about by the powers of nature?

The arm of God, then, cannot be said to be too short; is it incredible that God should wish to work the miracle? This question has more significance. There are times when God's ways look strange to us, and then belief is a harder duty. But, given a fitness that we can see in a marvelous exercise of Divine power under certain conditions, then the difficulty in faith, if any at all exists, will be in admitting the conditions. These granted, faith finds the rest easy enough. Now is there a fitness in the birth of Jesus as the Gospel describes it? That all depends. Who is this Jesus? If He is the natural Son of Mary, only that and nothing more, it is not surprising that the Gospel account should be found strange. But if He is also the only-begotten Son of the Eternal Father, then the Gospel account looks anything but strange. The Virgin Birth is a tax upon belief either way, upon the mind of the Modern Man, but upon the mind of the old-fashioned Christian no less. He too finds a burden laid upon his intellect, and a difficulty in adjusting his mental habits to what the Gospel has to tell him about Christ's birth; but for a different reason. The Jesus of the parables, Jesus the moralist, the vindicator of the dignity of human nature, the seer of noble ideals, the hero facing undaunted the plots of the Pharisees and the might of Rome—this is a character with whom the new type of Christian is quite at home; but he is ill at ease with the Christ foretold by the prophets, announced by Gabriel, heralded by the angels, transfigured on Thabor, risen from the tomb. The Son of Man he is quite at home with; the Son of God makes

him lose his bearings. Whatever lifts Jesus above humanity at large is for him a stumbling-block. He is willing to give Jesus the superlative degree of every adjective to which a man can aspire; but anything divine is balked, glossed over, or even denied outright. Hence it is like parting with the Jesus he knows and loves and needs, to think of Him as having come into the world in any other way than as the rest of mankind.

With the old-fashioned it is all the reverse. He does not close his eyes to the least of Christ's human traits. On the contrary, he observes them with an insight at least as keen, and venerates every one of them with an affection every bit as warm. But the stronger the faith within him, the greater is his astonishment that such a thing should be. What amazes him is not that Christ should be born of a virgin, but that He should be born at all. Once he has taken in the meaning of the Word made Flesh, everything else follows as a matter of course—the Annunciation, the Magnificat, the Gloria in Excelsis, and all the rest. How wonderful it is that there should be birds and a springtime, but, given these, what more natural than that the thrush should welcome in the spring? The burden laid upon the intellect of the Christian is the κένωσις, the Emptying, of which St. Paul speaks; the stupendous condescension that God so loved the world as to give His only-begotten Son.

This belief, far from obliterating his view of the humanity of Christ, makes it enlarge into proportions grander far. He bends over the manger of Bethlehem, or gazes up at the cross of Calvary with feelings far other than those of one who can see there the beginning or the end of nothing more than the wisest and best life that was ever lived on earth. He sees a deeper meaning in the tears which course down the face of Christ, a more poignant bitterness in the sting of Judas's ingratitude, a whiter innocence in the sanctities of Nazareth, a holier love in the joys of Cana, a more priceless worth and a profounder pathos in the hunger and thirst of the Wayfarer who sat Him down at the well of Jacob and in the fatigue of the frame which lay outstretched in slumber while the storm raged at sea, and a keener disappointment in the lament that all this was the effect of a love pleading for acknowledgment,

and pleading in vain. But it does more than enlarge his view of the humanity of Christ; it enlarges his view of humanity itself. It creates the distinction between philanthropy and Christian charity. The Christian who looks upon Christ in this light has within him the seminal principle of a Father Damien, who had a way of showing that he loved even the outcasts of humanity, more than if he had founded an institution to exterminate the microbe of leprosy.

The true Christian will not part with either boon which he possesses in Christ neither with his humanity nor with his divinity. One without the other would be of little avail. To lose the humanity would be to lose the Son of Man, and Christ would not be one of ourselves; to lose the divinity would be to lose the Son of God, and Christ would be no more than one of ourselves. Herein lay the struggle of the infant Church, in which she had to fight every step of the way in establishing the Kingdom of God upon earth. For all these difficulties of the Modern Man had to be met fifteen centuries, and more, ago. She was told to let go of the hand to which she clung, because it was not a human hand. But she kept on clinging to it and found it a hand of flesh which met her own with a grasp that was tender and warm. She was told to let go of it because it was only a hand of flesh. She clung to it still and found in it the strength of God.

Those who oppose her views could presumably be right in saying what science has discovered and be, for all that, wrong in saying what Christ teaches. They could be the scientists, the Catholics the Christians. If they object that the Catholic view of Christianity is in conflict with science, the only answer, beyond a flat denial (which is here unhesitatingly and emphatically given, if it is real science that is meant), is that not more than one question can be considered at a time, and at present the question is, what does Christianity say of itself? One that is resolved to be a Christian must give up the attempt to be something else which is incompatible with Christianity. All examination into the nature of Christianity must start with the same data—Christianity's own account of itself. Cognizance is to be taken undoubtedly of whatever throws a sidelight on the investigation; but if science, or history, or anything else, were to show that Christianity is a huge mistake,

the course to be followed would be, not to be "Christians" in our own despite, by bestowing the name on something else, but to give Christianity up for something else which has established a better claim on our acceptance. Till that day comes, which will never dawn, the Christian can rest undisturbed in the assurance that this is the victory which has overcome the world, our faith.

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SOLVING THE RURAL PROBLEM IN MISSOURI.

A single summer's experiment conducted by some thirty persons at ten different points in Missouri, and covering every manner of country mission from near-city to backwoods, will be seen to reach out beyond state and rural boundaries. For, while the experiment had to do only with rural vacation schools, the knowledge gleaned from it touches the reclamation of two million Catholic children now woefully undercultivated in soul as well as the making of thousands of spiritual engineers still in the rawness of undeveloped ambitions. The story of the experiment will be given first. Then will be sketched the constructive movements growing out of the fruitful undertaking.

ST. LOUIS'S VENTURE IN RURAL VACATION SCHOOLS.

A year ago this fall the Catholic Rural Life Conference was organized in St. Louis. Its guiding genius, Doctor O'Hara, had detailed the successes of the first attempt at Catholic rural vacation schools the previous summer in his parish of Eugene, Oregon. The idea Doctor O'Hara had gotten from the Lutherans of the Northwest, for as a lad in a Minnestoa town he had been sent to a Lutheran vacation school by his merchant father to learn Norwegian. In turn the pioneer local conference of the Catholic Students' Mission Crusade borrowed the idea from Doctor O'Hara. The St. Louis senior units of the Crusade, deciding to put on Father Lord's *Dreamer Awakes* pageant, announced that the proceeds would go in part for opening rural vacation schools. Archbishop Glennon heartily favored the project. So the fivefold pageant per-

formance of 22, 23, 26 February was at once a demonstration in Catholic education and coöperative drama, a lesson in mission zeal and the assurance of rural vacation schools for the diocese. As summer approached, religious communities of women volunteered for the teaching, and country pastors applied for schools. His Grace thought it best to limit the initial endeavor to about ten stations. This gave a surplus of willing religious communities.

The only conditions laid down for the pastor desiring a school was that the Sisters, at least three, be furnished a separate residence and be provisioned by the people served. Most of the pastors turned over their rectories to the Sisters, gladly bearing with the inconveniences of temporary quarters. The Crusade paid traveling and incidental expenses.

The course was to last from three to four weeks and to be confined to catechism and Bible history, with such religious adjuncts as singing, devotions, church etiquette. The details were left to the good sense of the Sisters and the acquiescence of the individual pastors. In spite of the field being altogether new, the Sisters fell into the work as naturally and as effectively as if they had always been doing it. And in one place where they used a town school the teachers heard so much about the Sisters' way of doing things on opening school in the fall that these teachers conformed to the better pedagogical practices of the Sisters. Most of the stations had half-day sessions five days a week, although there were double sessions and even seven day a week classes.

The Ten Stations in Action.

Only twenty-six Sisters got the chance to share actually in what one elegantly termed mission work—eleven Josephites, eight Notre Dames, four Loretttos, three Dominicanesses. Their fund of unique and consoling experiences can be inferred from the excerpts of their engrossing accounts.

Starting: Sunday, 6 July, the people and children assembled at the hall after Mass, where a great many showed surprise upon seeing a Sister for the first time. When the children were satisfied that we were harmless, they consented to give us their names. Twenty were enrolled that day, ranging from six to fifteen. This number increased to twenty-nine. The older boys formed one class, the older

girls a second, these studying No. 2 Baltimore Catechism. The smaller children formed the third class, studying No. 1 Catechism. The older classes learned rapidly, the girls finishing the catechism, but not the boys on account of enforced absence due to retarded harvests. . . When the day came all were on hand to meet the Sisters at the train and accompany them up the hill to the church. One hundred children attended, coming to Mass and remaining until noon. In the afternoon the Sodality girls came for instructions and choir practice. The Sisters enjoyed the ride to and from the mission through the forest primeval alive with song birds, prominent among them the cardinal and the thrush. When the mission was reached, about ten o'clock A. M., the fifty-six children of the vicinity were ready to begin their lessons in religion. At twelve the signal for lunch was given and as soon as all had partaken, lessons were resumed. Singing of hymns was a part of the afternoon program. . . Never did the thought of home missionary work enter within the scope of our missionary sacrifices until by the will of our superiors we were sent to teach the word of Christ to the little ones of the country. . . Barefooted boys clad in overalls, with hats of all sizes and shapes, stood gazing at us, shyness written on their countenances. We thought a mistake had been made when we were greeted by ten little darkies with, "Good aft' noon, Sistas".

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Under Way. Never had the Sisters taught a more attentive class. One suggested an intermission saying, "Don't you think it the best part of school?" "No", replied the spokesman, "I like school better, but I'd like to be in a Catholic school always." The children were disappointed on hearing there would be no afternoon session. Each day they manifested the same eagerness, sitting motionless in the awkward pews listening to the instructions as to an interesting story. One little boy said to his mother: "O Mama, I wish I were a girl, so I could be a Sister. I surely like our Sister: she's so good to us." The class had occasion to witness a touching spectacle, which will ever remain fresh in their memories, the baptism of two of their number. While the pastor administered this sacrament, he explained each part, translating the prayers. . . . Three were baptized on the morning of the eighteenth, two of them making their first Communion on the following Sunday. (The oldest, a boy of twelve, had told his bigoted father to stop swearing or he'd go to hell. The father next day went to see the Sister who had been wrongly quoted as saying he would go to hell. The interview ended with the father giving permission for the baptism of his three children, a thing he had refused when seen during the mission; in fact he had run away from the priest.) The evening hour from eight to nine was devoted to

the grown-ups. They, too, were eager to rehearse the truths of their religion and learn the practices of devotion. . . At the pastor's request and to the great joy of the children, singing, calisthenics and playground amusements were added to the catechetical and Biblical instructions. . . The game of tag was entirely unknown to them. We began to teach them games, and it was only after many lessons that they fell into the sport. They informed us it was the first time they had ever gotten together to play. . . A large truck conveyed the children to the scene of the picnic. The morning was spent in playing games, romping, wading, swimming, and fishing. Whenever one of the Sisters caught a fish, there was great rejoicing among the children. When dinner was spread and the platters of fried chicken passed, none of the children could be induced to take any. They kept looking toward the pot of wieners. "We don't want chicken; we want what's in the pot.". . . The older girls learned how to make scapulars and made enough for those enrolled, 25 July. The same class made artistic handbags from the inner tubes of auto tires. The following day through the kindness of the Crusade the children and their parents enjoyed an almost unheard-of treat—ice cream. "How should a Christian man and woman prepare for the sacrament of Matrimony?" "By Extreme Unction." "The Church is ruled by its 'awful' pastors." A little tot asked: "Sister, would a whole lot of venial sins make a mortal sin?" And another: "Would it be a mortal sin to kill a bird in a field where it says, 'No Hunting'?". . . When the morning of the great day came, Sister was worried lest some of the children living at a distance would be late, the time being 6.45 A. M., and several having to walk three or four miles. Her anxiety was useless; for every one was there by 6.30. And they approached Holy Communion as devoutly and as orderly as if their training had been of three months' duration instead of one week's. (First Communion had been postponed in each mission and general Communion had). . . Many were moved to tears by the impressiveness of the scene, as it was the first of its kind there. . . The older members of the parish were so affected that they wept during the entire Mass, saying that it was the most beautiful sight ever witnessed in the church. . . The girls wore white dresses and veils, of which some were heirlooms. The boys were neatly dressed in suits of blue and gray. One poor widow had walked three miles to the next town, purchased some shop-worn clothing for her three boys and a dress for her girl and came back so happy and proud that she almost forgot her long walk in the sun with the thermometer registering something over 90 degrees. . . On several warm afternoons a group of the boys enjoyed a plunge in the "ole swimmin' hole" near by, during the wait for the homegoing

train. Lingering longer than usual one day they suddenly heard the warning whistle. Quickly scrambling out they caught up their clothes and ran for the train. They boarded it breathless and dripping in their bathing suits, happy not to have missed their ride. Needless to add, they afforded considerable amusement to the other passengers.

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Stopping. On the closing day the children gave an entertainment for their parents and friends, using for the purpose a platform which had been erected for the Fourth of July celebration. The mothers came from miles around carrying their babes; as it was a busy day in the hay fields, teams could not be spared. Patriotic numbers had a place on the program just as the flag salute was taught as the civil counterpart of the Angelus and meal prayers. After the entertainment the pastor and the senior boys dispensed ice cream, cakes, soda water, and balloons, the joint gift of himself and the Crusade. . . The entertainment furnished by the children at the close of school was more than we had anticipated. The applause of the parents filled our hearts with joy. . . The people were most appreciative and often expressed the desire to have the Sisters remain in their midst. It was a touching scene to see the tear-stained faces of the kind parents when they bade us farewell. Again and again they hoped we would return each year to instruct their little ones, and these manifested a sincere regret at parting with us. . . Before leaving, one farmer stepped up to us and in his own simple way said: "You like the country?"—"Yes", we answered, "we are enjoying every minute of it."—"Well", he said, "we like you. When are you going home?"—"Next Tuesday", we answered.—"Sorry", he said, "we like you. Children like you. Come back next year. Goodbye," and off he went. The dear children did not want us to leave. "Stay with us always". They begged us to return next year. We promised we would.

THE HEALTH FEATURE.

While the St. Louis experiment was not the only attempt at rural vacation schools, there being nine, six and four Sisters applied to the work respectively in the dioceses of Rockford, Salt Lake, and Louisville, besides the continuance in Oregon; yet it was alone in its health feature. Four nurses, Mission Crusaders, three of them graduates, were ready to visit in pairs every station desiring them. They were asked for at five. The purpose was to have the nursing as an incident of corporal mercy and as a means of contact with the non-Cath-

olic mothers and children. Only at two stations, however, were the Sisters on hand, but both nurses and Sisters afterward concurred in the wisdom of the original plan. The health visit was not intended to last beyond three days. The nurses' own words tell the multiple value of the body culture given.

The crowds were enthusiastic and eager to learn all that could be taught them. They were grateful and expressed a wish to have the work carried on in the future. Here is an outline of the program as followed in each place: First Aid with demonstrations, stopping hemorrhages, treatment of burns, temporary splints, sprains, bruises, artificial respiration, anti-tetanic treatment, etc.; Practical Demonstrations in the home, bed-making, changing linen with patient in bed, giving bed bath, etc.; Private Talks to Mothers, care of convulsions, overdressing of babes, pasteurizing milk, balanced diet for baby including water, etc.; Talks to young folks, personal hygiene, bathing, care of teeth, care of hair, ventilating rooms, exercise, diseases through contact; separate sessions for young men and young women, social hygiene.

To illustrate the earnestness during the first session held, the mothers were so interested that they would not disperse for a few minutes' recess, but insisted on sitting through three and a half hours of lectures on a hot morning. . . We proved such a curiosity to the people that the men closed the mine to attend a lecture on First Aid. We evidently made a favorable impression, for they sent their wives next day for the lecture on home nursing. Needless to say, the most unsanitary methods of living prevailed in this community. This unhygienic condition was particularly marked in X, where almost every child bore traces of skin infections, which necessitated a clinic for the dressing of these sores. It became popular, with a daily increase of patients suffering with various ailments. . . In regard to the children we covered our matter nicely through the means of health stories. At all sessions the concluding hour was spent answering questions. This gave us an idea of what the people were anxious to learn.

Follow-up Undertakings.

The Sisters are not allowing their country ministrations to be transient. They are having their city Crusaders mail out to the country children Catholic papers and magazines and exchange letters. Their senior Crusade units are being urged to gather read Catholic books and send them out to Catholic families in the country. Again, individual senior Crusaders

will be asked in Lent to devote a part of their mission savings to buying Catholic literature for non-Catholic families in the sections visited. These non-Catholics will thereafter be included in the prayer list of the Crusaders when they go to Communion in bands once a week for the conversion of the world. One group of Sisters are considering having their high school girls get up a play to be presented next summer at the rural vacation school in order that the Crusaders may get in touch with the countryside and in order to find an occasion to invite outsiders.

More ambitious is the health experiment station which the Crusade is arranging to open. At the mission where the nurses found almost every child as anaemic, the pastor asked about the possibility of a regular health course. So the Crusade hopes to have two nurses and two hospital Sisters go out from St. Louis once a month on Sunday morning and return in the evening. On arriving, health stories and demonstrations will start for the children just out of Mass and for the non-Catholic little ones of the neighborhood. In the afternoon all the young folks will be assembled for instructions in personal and social hygiene. The very presence of the Sisters will be a demonstration in Catholic charity, especially as they will spend most of their time visiting the sick poor, going into such non-Catholic homes, also, as hold out promise of a welcome. The Crusade trusts by this means to point out how paths may be blazed from our Catholic hospitals to rural missionary posts.

CONSTRUCTIVE MOVEMENT ONE: ST. LOUIS MISSION SOCIETY.

The order of this article now calls for a word about the bigger things suggested by the experiment. One is the organizing of the St. Louis Mission Society. This is intended to solve what might be termed the larger part of St. Louis's rural problem. For, while ministering through vacation schools to the non-parochial school communities of the country is a divine work, it is a work still more divine to create more of those communities to minister to by building and subsidizing churches in churchless places and to try such preventive measures as consolidated parochial schools at strategic points. But there are three prerequisites of this bigger effort. They are: more priests, more sisters, and more money. The St. Louis Mission Society is a movement to get all three.

The St. Louis diocese is no stranger to home and foreign mission support, but this support has been of a desultory and non-coördinated sort. The great bulk of old and young have not been reached by the devotion of prayer and almsgiving for the conversion of the pagan at our doors and over seas. The first of January, however, will witness the launching of a society under diocesan control for the development of the universal mission spirit with its twofold fruitage of mission vocations and mission support. The only new thing about the society will be its fuller application of methods already successfully used. Not only will there be promoters in every parish, but these promoters will collect from the members of their band ten cents a month instead of five. Thus sixty cents a year will go to foreign missions through the channels of the Holy See's choice and another sixty cents to home missions including diocesan missions in such allotments as the Archbishop with his advisory board makes. Then periodically special appeals will be made to the members through their promoters. Nor will the children be overlooked. Their membership offering will be sixty cents a year; thirty for home and thirty for foreign, collected by elected promoters at the rate of ten cents a week for the six weeks of Lent. High school and college students will come under the adult membership, but here, too, Lent will be used to collect the six weekly offerings of twenty cents. Every member will be given a certificate annually assuring him or her that as a spiritual favor there is a sharing in a thousand Masses said each year for the St. Louis Mission Society.

Experience makes certain that the sum raised annually, once the society is in full working order, will amount to at lease $100,000. But how will the needed vocations come? Indirectly for the most part, but none the less certainly. Where Christian life really flourishes, vocations seem to crop out of themselves. But apostolic zeal is the very flower and fragrance of Christian life. The Lenten mission offering will itself be an education in sacrifice for the young. And first-hand accounts of rural conditions heard from the Sisters on vacation-school assigments and from the priests working in poor missions will inspire heroism, not counting Crusade activities that the diocesan mission society can gainfully foster. Vocation possibilities exist also among the young women pro-

moters in the parishes with their mission-study circles and Communion bands. In short, the St. Louis Mission Society will labor for the elimination of the rural problem in the diocese and for the alleviation of the mission problem everywhere. In so doing it will be infusing fiber and spirit into Catholic life and character generally.

CONSTRUCTIVE MOVEMENT TWO: URBAN VACATION SCHOOLS.

Charity in act seems alone capable of turning speculative into practical knowledge. A group of St. Joseph Sisters back in their city school after their discovery of diocesan missions through rural vacation-school experience asked themselves a question that every urban pastor in the United States might well repeat in order to put it into practice: "Why could not this very thing be done for the public school children of the parish? If anything, country children need vacation schools less."

Here let us remind ourselves that the largest part of our two million non-parochial school children are city children. Only twenty per cent of our Catholic population is rural, with a parochial school attendance of ten per cent. So there are cities with the proportion of Catholic children in the public schools ranging around forty per cent. Therefore, if in the words of a country pastor rural vacation schools are the greatest undertaking in America since the establishment of parochial schools, then must urban vacation schools be extensively more important. And these are the easier to start. The only difficulty is that some of the Sisters have extension work to do in the summer. But their places could be filled in with young women Crusaders from college or high school. Nor would rural places suffer in consequence; for Sisters from rural points could replace the exodus from the city, and secular and regular seminarians are also available.

We speak of the above suggestion as a constructive movement, because its mere mention will be enough to carry it into operation. Just after an archbishop had asked what are we to do about the instruction of the two million children outside Catholic schools, comes the answer as a sequel of forces he himself had set in motion. Our sisters, our seminarians, our crusaders await the order to mobilize for the task. They want to qualify for degrees in the justice that leads to eternal brilliancy.

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COÖPERATION IN DIVORCE PROCEEDINGS.

SUMMARY

I. Undisputed propositions commonly taught by Catholic theologians.

II. The view of Cardinal Gasparri and others that pronouncing a sentence of divorce is intrinsically illicit.

III. The opinion of many authors that pronouncing a sentence of divorce is not intrinsically illicit, and therefore may be tolerated for the gravest reasons.

IV. Practical conclusion. Each case must be decided on its merits. It is impossible to formulate a rule of action applicable to all cases.

THE divorce laws of various modern states have caused considerable difficulty to the conscience of Catholics who are brought into contact with them. As the faculties for divorce increase, so these difficulties assume a wider importance. The purpose of the present article is to set out as clearly as possible the theological position of a Catholic judge who is called on to pronounce a divorce.

I. Before discussing the solution of disputed questions, it will help to clarify the points at issue if we outline certain propositions which are common doctrine and which are supported by authoritative decisions.

1. A Catholic may apply for *separation* (Catholic counsel may plead) and a Catholic judge pronounce judgment, provided there is just cause for separation in the opinion of the bishop that legal civil effects cannot be obtained by a decree of separation in an ecclesiastical court, and that the sentence has no other effect than separation.[1]

2. Application for *divorce* and coöperation in the proceedings by Catholics may be tolerated with ecclesiastical permission when the parties have been united by a civil marriage only, or when the marriage canonically contracted has been dissolved or declared invalid, provided that the action is taken solely for the purpose of regaining civil competence to contract a fresh marriage, and of protecting the applicant and the priest from civil penalties in the case of a fresh marriage.[2]

[1] De Smet, *De Matrimonio*, § 390; C. S. O., 19 Dec., 1860; 3 April, 1877.

[2] C. S. O., 9 Sept., 1824.

3. Similar action for *divorce* by a Catholic validly married, not for the purpose of marrying again, but in order to secure civil effects (e. g. exclusion of adulterine children), may be tolerated with ecclesiastical permission, provided that the desired effects cannot be obtained by judicial separation. The answers of the Sacred Penitentiary bearing on this case have no universal application, as the decision depends on the state of civil law in the country of the applicant. De Smet gives some of these replies in § 402. On 30 June, 1892, the answer was "consulat probatos auctores".

II. The question as to the liceity of Catholic judges and counsel dealing with the divorce cases of persons who wrongly desire dissolution of a valid marriage, cannot be decided with the same unanimity. The majority of theologians regard it as intrinsically evil, but many widely used manualists, as Noldin and Génicot, while regarding it as scandalous and unseemly, do not think it intrinsically evil; they resolve the question into one of *mediate and indirect coöperation* in the sin of another, and consequently make the solution of an individual case depend on the existence of proportionately grave reasons. The argument is used by them all in the case of a judge pronouncing sentence; with regard to counsel many think it illicit, because a barrister is not bound to accept a brief, whereas a judge is bound to pronounce sentence; a few however (e. g. Prümmer III, § 903) apply the same reasoning to counsel and judge indifferently. Moreover all the authors make this proviso: granted the liceity of the action under discussion for grave reasons and in a particular case, it may on no account be done in regions where there exists a direct ecclesiastical prohibition; also, those who coöperate in this way must do all that is possible to prevent scandal. This is the state of the question. It will be at once apparent that if the opinion of the majority of authors is correct, that the action of a judge in pronouncing divorce is something intrinsically evil, no amount of grave reason will ever justify it. The most notable exponent of the more rigorous view is Cardinal Gasparri, who nevertheless admits that the opposite opinion is held by some authors "inter DD. catholicos Sedi Apostolicae aeque devotos".[3] He bases his judgment on the nature of the act under discussion, and supports it by authoritative decisions.

[3] *De Matrimonio*, § 1554; Aertnys, II, § 925.

1. The laws facilitating divorce are evil and unjust, therefore giving judgment according to them is also evil. A judicial declaration that the *vinculum* between two parties validly married no longer exists is a false declaration, and in itself evil. This is the plain teaching of St. Thomas: "si scriptura legis contineat aliquid contra jus naturale, injusta est, nec habet vim obligandi . . . et ideo secundum eas non judicandum".[4] This reasoning is so straightforward and evident that it requires no elaboration. A very full and complete discussion of the point may be found in Bucceroni's Supplement to Ferraris, *Bibliotheca,* Vol. IV, p. 299.

2. It is not suprising therefore that the general trend of the instructions of the Holy See is in accordance with the doctrine just stated. Apart from a number of replies solving individual cases of conscience,[5] there are two instructions of the Holy Office of outstanding importance. The first is dated 25 June, 1885: "Attentis gravissimis rerum temporum et locorum adjunctis, tolerari posse ut qui magistratus obtinent et advocati causas matrimoniales in Gallia agant dummodo . . . nunquam proferant sententiam neque ad proferendam defendant vel ad eam provocent vel excitent divino aut ecclesiastico juri repugnantem, et in casibus dubiis vel difficilioribus suum quisque Ordinarium adeat." A similar answer was given to the Bishop of Southwark, 20 May, 1860. The second instruction of 27 May, 1886, gives a *negative* answer to the following query of the French Bishops: "An recta sit interpretatio per Galliam diffusa ac etiam typis data, juxta quam satisfacit conditioni praecitatae[6] judex qui, licet matrimonium aliquod validum sit coram ecclesia, ab illo matrimonio vero constanti animo abstrahit, et applicans legem civilem pronuntiat locum esse divortio, modo solos effectus civiles solumque contractum civilem abrumpere mente intendat, eaque sola respiciant termini prolatae sententiae? Aliis terminis, an sententia sic lata dici possit divino aut ecclesiastico juri non repugnans?" The force of these instructions in support of the more rigorous doctrine seems at first sight clear and absolute; nevertheless there are others which appear to favor the more liberal solution which we are going to consider in the next section.

[4] 2-2, 60, a. 6; 67, a. 1.

[5] Vacant, *Dict. Théol.,* IV, col. 1475.

[6] *I. e.* the decree of 25 June, 1885.

III. That a sentence of civil divorce is not intrinsically evil and may therefore be allowed for an extremely grave reason, is defended by many modern manualists.[7]

1. An act is intrinsically evil either on account of its object (e. g. blasphemy) or on account of an illicit circumstance so bound up with the action that it cannot be separated from it, or admit of any counterbalancing good effect. In pronouncing a divorce, what is the object of the action immediately considered? It is the dissolution of the civil bond with its civil effects, not the rupture of the matrimonial *vinculum* which remains untouched. Civil marriage may be tolerated by the Church for grave reasons, after the sacramental contract has been made. Such a civil marriage does not affect the *forum internum* in any way; it is tolerated purely for its civil effects. Similarly the pronouncement of a civil divorce does not affect the marriage properly so called. Nor is such a pronouncement intrinsically evil because of an evil circumstance inseparably bound up with it, and not admitting any counterbalancing good effect. It need not imply a bad *intention.* There is *coöperation* in another's sin, but it is not immediate and direct. The subsequent *adultery* arises from the bad will of the divorced parties following on a judicial sentence which makes a life of sin legal. There is *indirect scandal,* which in some regions is so grave the ecclesiastical authority has forbidden the coöperation in question. But apart from this circumstance of prohibition, a judge can make known his real mind on the subject of divorce, and if people understand that he only declares marriages civilly divorced because he cannot otherwise retain his office, the scandal caused can be eliminated. Therefore applying the common doctrine of coöperation in another's sin, and granting that the act is not objectively evil, it may be tolerated for an extremely grave reason.

Looking at this summary of the arguments employed, one is forced to admit their tortuous casuistical nature, and the refined hair-splitting involved. But such a process, no matter how unattractive, is inevitable in the solution of any intricate moral obligation. How do the opinions of these liberal authors tally with the severe decrees of the Holy Office quoted above?

[7] Lehmkuhl, II, § 701; Génicot, II, § 561; Noldin, III, § 672; Tanquerey, I, § 759; De Smet, § 393.

2. The fact is that there are other instructions of the Holy See which favor the opinion that pronouncing a sentence of divorce is not intrinsically evil. They are certainly of lesser weight than those just mentioned, but none the less official documents. There is first a statement conveyed from the Holy Office by the Nuncio to the Belgian Foreign Minister, 14 September, 1886.[8] The instruction of 27 May, 1886, which had caused some agitation in Belgium, was declared not to apply to that country: "le décret du 27 Mai ne concerne pas la Belgique, et par consequent rien n'est modifié en ce pays en ce qui touche la matière du divorce". As a matter of fact they are chiefly Belgian theologians who are concerned with teaching that a sentence of divorce is not intrinsically illicit. Cardinal Gasparri does not admit that this answer for Belgium modifies his doctrine; he regards it as of a purely diplomatic nature, an interpretation rejected by Belgian authors as unworthy of the Holy See.[9]

There is, secondly, a reply of the Sacred Penitentiary to the Bishop of Luçon, 24 September, 1887. The Bishop presented the case of a Catholic magistrate who would be deprived of his office unless he pronounced civil divorces. ". . . si autem syndicus pronuntiare recusaverit, absque dubio magistratu spoliabitur; quod valde periculosum erit rei catholicae . . . . quaeritur an propter gravissimas circumstantias rerum, temporum et locorum ille syndicus possit pronuntiare divortium civile, modo . . . . in ipsa sententia et tanquam magistratus loquens publice declaret se solos effectus civiles, solumque contractum civilem abrumpere velle, aliunde vinculum matrimonii omnino firmum remanere coram Deo et conscientia". The answer was: "tolerare posse ut syndicus orator ad actum, de quo in precibus, procedat cum declarationibus ab ipso propositis, ita tamen ut loco verborum 'solumque civilem contractum abrumpere velle' ponat 'solumque civilem contractum spectare posse'". This is the only document which explicitly favors the liberal interpretation, and no matter how guarded and restricted the answer may be, it is useless to deny that if even in one case the circumstances justify the action, then it cannot be intrinsically illicit. On 4 June, 1890, the Sacred Peniten-

[8] Vacant, *Dict. Théol.*, IV, Col. 1477.

[9] Cf. De Smet, § 398, n. 1; *N. R. Th.*, XIX, 73, XXIII, 669.

tiary answered that the Bishop of Luçon's rescript could not be extended to analogous cases, but it did not reverse it or withdraw it. Cardinal Gasparri himself admits that this constitutes a serious difficulty against his own opinion, and in view of the force of the rescript holds that people in these difficult circumstances may at least be left in good faith.[10]

The severity of the tenor of the instructions mentioned above in II, may best be explained perhaps by the fact that the divorce laws of 1884 were part of the organized attack on religion in France, to which the Holy See expected effective opposition on the part of all Catholics.

IV. We may say in conclusion that the morality of pronouncing a civil divorce is not one which calls for any definite authoritative decision applicable to all cases. The point as to the intrinsic evil of the judge's action is certainly capable of decision, but from the conflicting instructions of the two previous sections of this article, it would seem quite evident that the Church is dealing with individual cases in their peculiar national circumstances, and has refrained from deciding a point of morals to be applied universally to all and sundry. The case when it arises is one to be decided by the individual conscience, assisted by the prudent judgment of a confessor, who if necessary could refer the case to the Ordinary. The actual decision would turn on the question whether in this individual concrete case, the temporal injury incurred by a judge or others who refused to coöperate in divorce proceedings, would be so grave as to justify indirect coöperation in another's sin, the certainty of scandal, and the possibility of doing what in the judgment of some authors is an act intrinsically evil.

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[10] *De Mat.*, § 1557.

THE CONCLUSION OF THE SERMON.

"IT was evidently Father Maturin's method to leave his peroration to the inspiration of delivery." This interesting statement occurs in the Prefatory Note to the volume entitled *Sermons and Sermon Notes by the Rev. B. W. Maturin,* published by Longmans in 1917. Interesting—for the same preface remarks, apropos of the sermon notes, that they "give evidence of the immense labor that went to his life work". For instance, "there were usually three or four versions of what he intended to say on the same subject".

Now it is precisely this trust in the inspiration of the moment for a happy conclusion, against which competent advisers warn the preacher and the public speakers in general. In his *The Spoken Word,* Father Potter vividly describes the danger confronted by the preacher and details the precautions to be taken to circumvent the danger:

> But, great as the importance of concluding well may be, many preachers seem to find it more difficult to do so than would at first sight appear likely. In fact, hard as they found it to make a good start and get fairly launched into their subject, they appear to find it harder still to wind up, and bring that subject to a close. And, in this case, we have the oratorical monster which is known by the unwieldy length of his tail. Captivated by the sound of his own voice; or, what is more likely, not exactly seeing how to conclude his discourse, the preacher continues to talk, although in reality he has already more than said all that he had to say on the subject. In these circumstances, his language, instead of rising in warmth, dignity, and real oratorical excellence, is almost certain to degenerate into mere talk. The sermon is continued without any new light being thrown upon the matter—words are heaped up, but ideas are remarkable only by their absence—and the inevitable result is a lamentable weakening of the whole discourse, which, if it had been finished with prudence and discretion, might, perhaps, have been tolerably successful, but, as it is, only grows weaker and weaker the more it is prolonged. . . . Still he flounders along for a little while longer, heaping word upon word, and phrase upon phrase, till, in the end, with the recklessness of despair, he winds up with the well-used text, "Come, ye blessed of my Father," and descends, crowned, if not with laurels, at least with the gratitude of his audience, for having seen fit to conclude at last.

The picture is a melancholy one, but we may well fancy that it was painted from life. It is needless to add that such a preacher does little credit either to himself or to his priesthood, and shows but slight respect or consideration for the congregation that must listen with at least external respect to the preacher. But what is the solution of the difficulty? Father Potter declares that as a rule the preacher "will only guard against this unbecoming and unpleasant result, by marking out clearly and distinctly in the plan of his discourse the leading ideas on which he will dwell in his conclusion, the manner in which he will develop them, and, to some extent, the very words in which he will give them expression. Nor will this be sufficient. He must also foresee how he will do this with that lucid brevity, that vigorous point, that warmth, earnest and real, just in proportion as it is brief, which alone render the conclusion of a discourse all that it ought to be, the most telling and effective portion of it." Read this solution once more, dear reader, and pause to wonder if all the indicated details of caution can be attended to adequately in any other way than by patiently writing out the conclusion, correcting and amending it with lynx-eyed acuteness, abbreviating it with ruthless knife, warming it up with the fire of loving prayer.

The Abbé Bautain, Vicar-general of Paris, also wrote a work on extempore speaking. Among such works, it may fairly claim to have become a classic. He has a charming chapter on the rocks and shoals of the conclusion and the griefs they may cause to the unwary mariner of the pulpit or the platform. "And thus", he remarks, "the poor orator who could be better, and who is conscious that he has done ill, retires, with lowly mien, much confused, and vowing, though rather late, that they shall not catch him in that way any more." But despite the humble resolution of the extempore speaker, he may be caught again, and by the merest trifles:

> Alas! yet again, perhaps they shall so catch him, even after the most laborious preparation; for there is nothing so fitful as eloquence. It needs but an omission, a distraction to break the thread of the ideas and launch you into void or darkness, and then you grope in a forest, or rather struggle amid chaos. It is a true oratorical discomfiture and rout; and I have remarked that it happens most when one is most sure of oneself and hopes to produce the greatest effect.

In view of such consentient testimonies as to the dangers threatening the speaker in the conclusion of his oration, one would suppose that the most practical counsel would be an urgent advice to write out the conclusion in full and to memorize it carefully— not such a trying task, it might seem, in view of the common adjuration to make the ending of the discourse brief and snappy. Lord Brougham declared that he composed the peroration of his speech "for the Queen, in the Lords, twenty times over at least". And the eloquent John Bright confessed that "almost invariably" he wrote down the concluding words or sentences.

Why all this pother over the conclusion of a discourse? Doubtless because it is true here, as elsewhere, that *Finis coronat opus.* We have our Lord's own illustration of the foolish man who started to build a tower and had to leave it unfinished. But the proper conclusion of a sermon is something higher than a merely artistic requirement. The pulpit orator does not seek "finish" in the same sense as a sculptor looks after detail even *ad unguem.* The most polished or "finished" sermon may leave the auditors cold and critical in temper—cold in respect of the living truths presented for the purpose of warming their hearts, admiringly critical of the oratorical art with which these truths have been presented. The true preacher of God's word, nevertheless, must feel that he has quite failed unless, like the pleader at the bar, he has gained the verdict which he sought, and that verdict is not applause but a good resolution toward better living.

The conclusion of a sermon is therefore its most important part. There it is that the "solar plexus" blow is to be delivered. To that point the whole sermon is leading up as to a climax. But I think that writers on homiletics sometimes frighten us with their vivid word-painting of the orator as he reaches toward this climax. They picture him—or the reader is inclined so to interpret—as Shakespeare pictured the poet, with his eye in a fine frenzy rolling; or the accomplished tragedian, "distraction in's aspect". Now the pleader at the bar, or the politician on the hustings, is permitted greatest latitude in voice, manner, gesture, language. He is permited at times to rave, to gesticulate wildly, even to leap

into the air or to grovel on the floor. The preacher—unless he be a Rev. William Sunday—feels timid about antics of words or of gesture. He is not a revivalist; he is not giving a mission and discussing, before a crowd of palpitating hearts, the four last things, and especially that judgment with which St. Paul terrified Felix. No, he is just an ordinary sermonizer. Like Marc Antony, he is no orator as Brutus was, but just a plain, blunt man who loves his parish and the good folk within its boundaries. And the discourse he has to deliver is not a St. Patrick's Day lecture in the largest auditorium of his town or city, or a Fourth-of-July speech on a platform draped in the colors of Old Glory, but simply the regular Sunday sermon from the sedate eminence of the church pulpit. What great sinners or imaginary skeptics must he knock out with oratorical solar-plexus blows—with crushing argument or heart-broken pleading? He is not a pulpit "orator" but simply an ordinary Sunday preacher.

And in this quality he is apt to feel frightened at the task of the conclusion as pictured for him by eloquent pens. The preacher, let us suppose, has planned his argument well, has illustrated it admirably. He is nearing the end of his discourse, and the crisis is at hand—that point, namely, "when", says Father Potter, "it will be evident to us that our victory has been won, or is on the very point of being achieved, and only waits for the finishing stroke which is to crown the victorious assault", and he adds:

> There is no part of a discourse which requires to be so skilfully managed, and so thoroughly studied, as the conclusion. This is the decisive moment. The victory is to be won now or never. It may be that our hearers still hang back. . . . It may be that the reason and intellect are convinced, and acknowledge the truth, but the will remains stubborn and unbending. . . . But whatever the motive may be, the unregenerate will hangs back, and the preacher feels that, unless it can be subdued, broken, discomfited, and routed utterly and entirely, all his labor will have been lost, all his arguments will have been thrown away, all the good seed which he has sown, with so much patient labor, and so much tearful hope, will have been choked and rendered fruitless by the thorns and briers amongst which it has fallen. He feels all this, keenly and intensely, as the man who is in earnest about his Master's business must ever feel these things; and

he knows that the moment for the great assault has arrived. In these supreme moments, concentrating the sacred fire which burns so keenly within his breast, and which merely seeks some feeble expression in those ardent appeals, those brilliant turns of thought, those melting images, those torrents of hot and burning words which pour spontaneously from his lips, he throws himself with all his might upon the wavering but still stubborn foe. He rushes down upon him with the highest, deepest efforts of his mind and heart, of his love and zeal, concentrated on this grand assault. He presses the reluctant but faltering will on every side. He leaves that will, and the irregular passions upon which it relies for its support, no loophole for escape. Urging, arguing, reasoning, pleading, praying, by every motive and by every power through which one man may act upon another, he presses more and more keenly upon his foe, that thus, aided and strengthened by the assistance of God's supporting grace, he may wring from every soul full and unconditional surrender to those arguments and those practical conclusions which he has laid before them; that thus, he may draw from penitent and broken hearts, those saving tears which are potent enough to wash the most deadly sins away; that thus, he may awaken those generous resolutions, and obtain those triumphs of conquering grace, which, like a true soldier of Christ, he ardently desires to lay at his Master's feet, as the pledges of his conflict, the trophies of his fight (*The Spoken Word,* pp. 239-241).

Who may gainsay all—or any—of this? But the idealizing portrait of the orator conjures up for us the roll of the world's greatest orators. And the humble Sunday preacher feels abashed in the prospect of the task before him. The picture seems unreal to him. It may seem still more unreal when he reads other counsel warning him not to assume any emotion he does not himself feel, not to urge any argument whose force does not wholly penetrate his own intellect, not to breast a flood of difficulties which he has not already patiently analyzed and satisfactorily answered. After all, there is a diversity of gifts in the ministers of the Lord. Some are born orators, gifted with exceptional voice, presence, emotion, personality. Some are simply diligent workmen, doing the work of the Lord not negligently, indeed, yet not brilliantly. There is room for all degrees of ability. It should be noted, nevertheless, that if the "born orator" feels it still incumbent on him to exercise most diligently his natural gifts

in order to succeed, his less gifted brother may not easily dispense himself from effort on the plea that "oratory" is not to be expected from him. At least, the ordinary Sunday preacher will feel reassured when the homiletic writer leaves the rarified air of eloquent description and descends to the lower levels of concrete advice concerning the conclusion of a sermon.

We may find that Hemel, to whom subsequent writers appear to be indebted for the figure of the oratorical contest, assault and victory, offers fairly practical and pertinent suggestions about the conclusion, in his *Précis de rhétorique sacrée,* which may be summarized as follows:

The peroration or conclusion is the crowning part of the discourse. It is of very great importance because it is the last assault of the orator and must assure him the victory. It is to accomplish two things: to bring conviction by recapitulating the principal proofs, to move the will by warming the heart through sentiment and emotional appeals. Quintilian declares that the summary recapitulation of proofs which, individually, may have been indecisive, is exceedingly useful. It places everything before the judge in the supreme moment. In very brief discourses it would be superfluous and at times ridiculous, and should be replaced by appeals to the heart. Simple recapitulation is to be used but rarely, for in the solemn moment of ending our appeal is to the heart rather than to the mind. The recapitulation recalls, briefly, forcibly, interestingly, and without repetition, only what is necessary. The appeal to the heart introduces the pathetic element with a thought both striking and filled with the sentiments appropriate to the dominating emotion desired. The auditory should be made aware that the conclusion is imminent, and the speaker should recognize that the conclusion is the place wherein to exhibit all the fire and emotion of the heart. *Hic, si usquam, totos eloquentiae asperire fontes licet* (Quint. *Lib.* vi. 1).

Let the conclusion, then, be brief, cogent, tender, striking, without repetition of phraseology used in the sermon, without the introduction of new thoughts (as a rule).

Obviously, conclusions should not lack variety. One preacher of my acquaintance conceived the art of the peroration to consist in the skilful dovetailing of an unvarying reference to heaven and "a blessing which I wish you all" with the body of the sermon. His early education had been in a French

seminary, and perhaps the old custom of dovetailing the *Ave Maria* with the last words of the introduction of the sermon suggested to him the propriety of a similar feat in the conclusion. With many a sigh of satisfaction, doubtless, his audience was made aware that the sermon now lacked but one moment of completion. But regularity begets monotony, and monotony begets boredom—and the "solar plexus" blow is the farthest remove possible from such a conclusion.

The conclusion is to be "striking", so that it may hope to linger in the memory of the hearers. A conscious variety in ending will help toward this. For instance, instead of an assertion, end with a question; instead of prose, with a brief poetical quotation; instead of something original, with the text of the sermon repeated; instead of a recapitulation, with a parable that sums up everything concretely.

Should the "application" be reserved for the close of the sermon? It is sometimes better to distribute it in parts throughout the sermon, whensoever the thought or argumentation leads up naturally to it—just as the "colloquy" in a meditation should be made whensoever or wheresoever the brooding mind suddenly feels itself warm with its own thought, rather than be deferred methodically to the end of the time allotted for the meditation. But the "application" should not be left to inference. It should be stated in the clearest possible way, for the hearers are often only dimly conscious of the logical trend of a discourse. It should be marked by concreteness and brevity.

One difficulty in finding models amongst the masters of pulpit oratory lies in the comparative brevity of the ordinary Sunday discourse of the present day. We can well admire, but may hardly imitate, the appropriately long conclusions of Newman or of the great French triumvirate, Bossuet, Bourdaloue, Massillon. We must cut our pattern by our cloth. The point to remember is that the last minute or two are of almost equal value with the preceding fifteen or twenty minutes.

Five examples of happy conclusions are given by Father Potter in his *The Spoken Word* (pp. 252-264). They are somewhat lengthy, so that he adds: "We offer no apology

for the length of these extracts. They speak for themselves. If he study them in the light of the principles which we have ventured to suggest and throw out, we hope, as we believe, that they will be of great service to the young preacher."

In his admirable chapter on the conclusion, Father Feeney[1] gives several brief illustrations of various phases of the peroration.

Not so easily accessible, perhaps, is Baring-Gould's *Post-Mediaeval Preachers*, a short extract from which will not weary my readers. "The conclusion", he says (p. 56) "in an old sermon of the three centuries under review [viz. the fifteenth, sixteenth, seventeenth], is short, pithy, and to the purpose. It consists in a vehement appeal to the consciences of the hearers, in the application of a parable or a Scriptural illustration, in a rapturous exclamation to God in the form of a brief extempore prayer, or in a string of anecdotes and examples." He then gives this conclusion by Guevara, Bishop of Mondoneda:

> Tell me, O good Jesu, tell me, is there anything in a rotten sepulchre which is not in my sorrowful soul and unhappy life? In me more than in any shall be found hard stones of obstinacy, a painted sepulchre of hypocrisy, dry bones of old sins, unprofitable ashes of works without fruit, gnawing worms of great concupiscence, and an ill odor of an evil conscience. What, then, will become of me, O good Jesu! if Thou do not reform the bones of my sins, and sift the ashes of my unruly desires? Raise me up, then, O good Jesu! raise me now up: not from among the dead which sleep, but from among sins which stink, for that the justification of a wicked man is a far greater matter than the raising up of a dead man; because that in the one Thou dost use Thy power, and in the other Thou dost exert Thy clemency.

Finally, in *The Making of the Sermon,* Pattison (p. 181) praises the rhetorical perorations of Massillon (especially referring to the Funeral Oration for Louis XIV) "and the other great French preachers of the seventeenth century", and refers to 2 Cor. 5:20 "for a model conclusion".

Two words of explanation may be added here. The first word concerns the liberal quotations from writers who were

[1] *Manual of Sacred Rhetoric,* pp. 281-300.

formally considering the dangers encountered by the extempore speaker. It was not, of course, my intention to imply that extempore sermons are suited to all temperaments, or that they are preferable methods of preaching. It is a trite but admirable warning to young preachers that they ought, for many years, to write out their sermons fully and to memorize them thoroughly. If this is done, the conclusion is robbed of the asserted dangers. But the written sermon has its own plasticity. It may not be considered as completed, for each time it is preached, doubtless new thoughts or illustrations or objections or happy refutations will occur to the preacher, and can be incorporated in a revised draft of the sermon. I am acquainted with a priest who is justly regarded as the ablest preacher in his own large and populous diocese, and who, still writing his sermons at an advanced age, never feels that a discourse is really complete until after he has preached it three or four times.

The second word refers to a somewhat casual remark made above, that writers on homiletics are probably indebted to Hemel for the figure of the conclusion as an assault on wavering and inimical wills. Father Potter acknowledges his general indebtedness to Hemel. But Harold Ford does not mention his indebtedness to Father Potter, in his *The Art of Extempore Speaking*. A comparison will exhibit the results of "unconscious cerebration":

Potter	*Ford*
. . . the preacher soon discovers that he is addressing, at the best, a *listless,* in all probability, a *wearied* and disgusted audience. *Still* he *flounders* along for a little while longer, heaping word upon word, and phrase upon phrase, *till,* in the end, with *the recklessness of despair,* he winds up. . . .	. . . he *flounders* about till he finds himself irretrievably lost amid a maze of words and phrases. He then becomes painfully aware of the fact *that he is addressing* a *listless* and *wearied audience.* . . . *Still,* on and on he goes. . . . *till,* in *the recklessness of despair,* he abruptly terminates. . . .

I have underlined the identical words in these extracts. The comparison may serve to introduce the third word of explanation or at least of comment upon the task set by Father

Potter for the preacher. That work of impassioned oratory may seem heavy to the average preacher. It may be that Father Potter caught the suggestion for his own eloquent presentation of the work, partly from Hemel, partly from Cardinal Maury's treatise on *Pulpit Eloquence:*

> When you have proved the truth of the principles laid down, you have done but little of the great ministerial work. It is from this point—the truth of your doctrine—that you are to proceed to triumph over the passions of your audience, to strip the sinner of every subterfuge and excuse, that conviction may lead to conversion. To produce this effect, leave your proofs and divisions behind; address yourself to the conscience in powerful interrogatives; repeat nothing already advanced: you have now to produce a new effect; and novelty of language is required. Employ the utmost energy of your soul to show them that happiness is to be found nowhere but in God. What shall I say more? Forget method, forget art itself. Lift up your soul in affectionate prayers to God; become the intercessor of the audience, that the multitude which withstood your menaces may be constrained to yield to the effusions of your love. (Engl. tr.).

The picture thus drawn might well stimulate the imagination and fire the heart of a priest engaged in giving missions or retreats. Those who attend a mission in the parish church come prepared for the awful because most fundamental "last things" in the sermons, and will perceive a fittingness in the impassioned exhortations of the preacher. Those who are in retreat in convents and seminaries will already have had their hearts and intelligences lifted up to fairly sublime heights of meditation, and will not misinterpret the intense mood of the retreat-master. The ordinary Sunday congregation, on the other hand, may listen with no other emotion than amazement at the torrent of eloquence pictured by Cardinal Maury and Father Potter.

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Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

CENSUS TAKING AND ITS BY-PRODUCTS. II.

Pastor: You wanted to know why I counted the people that attended Sunday services, both morning and evening. I did it for several reasons. First, it happens that we are asked by non-Catholics about our attendance at services. It is not satisfying to them to be told that all our people go to Mass. They know some that do not always go to Mass. I have always wanted to answer such questions truthfully and with exact numbers. Secondly, I wanted to compare our attendance with the reported number of families in the parish. In some places outsiders and repeaters and floaters disturb the comparison and invalidate any conclusion drawn from it. Thirdly, I wanted to know whether new pastoral methods would affect the attendance notably. Fourthly, I felt that, though I might not be able to draw any just conclusions from the actual attendance, I should be able to do so after having a complete census. Then I should be able to form some just opinion with regard to the religious convictions and feelings of the people as manifested by their attitude toward the Mass. You know, of course, that the attendance is more or less affected by the industrial character and conditions of a place. A number of workers in certain plants are hindered from hearing Mass on Sundays. There are also mothers and other women workers whose condition or circumstances furnish them with perfectly legitimate excuses for missing the Sunday morning services. After completing my first census I knew just about how many could plead valid excuses of this kind. By meeting especially the mothers personally I could instruct them with regard to Sunday observance as I could never have instructed and convinced them by sermons. Even though I might reach one or the other now and then in church, they would never be affected by a general sermon or instruction

on this subject as they were affected by a personal appeal. And I could make them understand and feel that, though they were excused from hearing Mass and sermon, they were not dispensed from keeping the Sunday holy. Many of them lose much of their religious sense by being kept away from church for long periods. I always instructed them to take at least half an hour on Sunday mornings, if at all possible, and to follow the Mass in spirit with a good prayer book, making ardent acts of faith and of deep sorrow for their sins and exciting in their minds and hearts a great desire for being present at Mass and sermon. In doing all this I was conscious of stimulating the religious life of the whole family. Make the mother consciously and deeply religious and you have set up a religious force in the home which will be at work day and night and influence the religious formation and the after-lives of the children in a marked and lasting manner.

Assistant: It all sounds not only plausible, but most probable. I believe that is a most effective fashion of impressing people in a religious way, but it takes too much time.

Pastor: Sometimes it did take more time than I thought I could afford for one person or family; but, like a physician, I had to treat these people according to their individual condition and needs and devote as much time and effort to them as their case demanded. On the whole I got over a good deal of ground each day and I wasted none of the precious minutes and hours I could give to the work. I got to the heart of things quickly and talked business and nothing else. Whilst listening to what seemed interesting and important for my purposes I dominated the conversation. And the people very soon understood my policy and aims—that my business was religious and pastoral, and that my calls were never merely social. A woman said to me: "Everybody knows and says that you never make a fuss over anybody, but we all know that we can come to you in our troubles and feel sure of getting what we want and need—instruction, advice, and encouragement." That was half flattery and a little more than half true. It was not in me to flatter anybody or to visit anybody for pleasure's sake, but I was anxious to help these people and they appreciated my good will. The Lord's religion did the rest.

Another thing I informed myself about was to what extent Catholic literature was current in the parish and how much of it was being read. Incidentally I got a good idea as to what extent other things were being read by the people and what things. The information which this inquiry brought to me resulted in some immediate and direct action and also in some sermon subjects. Tell me what you read—you know the rest.

I inquired about their amusements and recreations also. This often enabled me to give timely advice or warning. It was all pastoral work of the most useful kind, and could not well be done except by direct contacts. Most of the points did not go down into my census records, but they gave me insight into things, understanding of conditions, sympathy with the people, and practical hints in dealing with them.

Whenever I got any "lead" or reason I probed into the family history as far as it was religiously important. Converts and the occasions or impulses for their becoming Catholics interested me and were usually noted in my records. When families were broken up religiously, I sought to find out the causes and usually I traced them to the infiltration of non-Catholic blood and philosophy of life. Many a time I found that a woman had led an almost heroic life and suffered a species of married martyrdom to bring up her children in the faith, fighting all the time in fear against the intangible and imponderable and blighting influences of a non-Catholic husband and father. Often the father was not antagonistic at all, but just cold and unsympathetic religiously. The effect on the children was peculiar and not always what might have been expected. There is here an interesting field for investigation. My own investigations were local and not scientific enough to justify me in forming a definite opinion and passing final judgment on them. Some priests are entirely too easy and indifferent in their attitude toward mixed marriages because they do not realize their evil and far-reaching consequences. They hold their views with regard to them on faith and tradition. They believe what they have been told. They modify their belief and attitude according to the voluble assurances of others whose knowledge and convictions with regard to this matter are also second-hand.

Having no first-hand knowledge of the subject, they cannot have first-hand opinions and self-made convictions. It is well enough to accept the statements of others, if they are based on sufficient data and on a scientific evaluation of them and not merely on hearsay and an irresponsible tradition.

Assistant: One word, Father. I thought all priests must be against mixed marriages as a matter of course. Do we not have to preach at least one sermon a year against such alliances? And is not this whole matter a *res judicata* with the Church?

Pastor: The Church is against mixed marriages and so are we all that have any experience with them, but some of us think and feel that they are not *always* an unmixed evil. Because we have seen some good come from them, some conversions of a high class, we have modified or reformed our attitude toward them. On what seems to be good authority I have heard it related that Cardinal Gibbons,[1] after a celebration, remarked to the late Abbé Magnien: "I was delighted to-day to see a number of men in the Cathedral who would not have been there except for mixed marriages." Abbé Magnien, with his brutal sincerity and his French convictions, replied: "Your Eminence would be shocked if you saw the people that were *not* there on account of mixed marriages."—A young woman pleaded with me once when I tried to dissuade her from marrying a non-Catholic. She used the old stock argument about some of these marriages turning out very well. I met her reasoning by saying: "Suppose we have a very virulent epidemic of smallpox, and more than half of the people who get it die and the others are badly disfigured. All the people on this street have it. Do you think that this would be a very popular street? Your Jack, living on this street, has the disease in a bad form and sends for you to become his nurse. You do not need to answer my question —but I will say that there are worse things than the smallpox. And one of them is to force the Church against her own better judgment to give you a dispensation to marry a non-Catholic. At the best you will surely regret it. At the worst, you will be lost." Happily I had just finished investigating about a

[1] This conversation took place before the Cardinal's death. His attitude towards mixed marriages was notoriously kind and indulgent.

hundred mixed marriages and had accumulated a lot of data and of confessions and of personal convictions and feelings that made my counter-pleading irresistible to the girl. Later on she found out something about the man in the case that made her bless the hour in which she had been saved from him.

And now let me say again that no priest can have quite the right understanding of the dangers and of the evils of mixed marriages who has not personally investigated a reasonably large number of them. It is true there are cases that turn out quite well—seemingly. The non-Catholic becomes an excellent convert and the children get the right kind of religious example and training. Everybody is delighted and mixed marriages are redeemed from their odium—almost. These are, I believe, rare exceptions. They are very rare in my experience.

We do get a number of converts of a sort from mixed marriages. A close examination of them will reveal the seamy side of them. The children are more or less tainted religiously. There seems to be something un-Catholic and irreligious in their blood. They are more prone than others to become careless and to fall away when exposed to irreligious or vicious influences. Trace their history when you get a chance to investigate such cases. Statistics and appearances will go down before first-hand findings.

In mixed marriages without conversion the Catholic party, usually the woman, living in an atmosphere and with social contacts that are religiously hostile to a Catholic, is often perverted or becomes religiously indifferent. It is but natural for a woman, living in closed anti-Catholic surroundings and breathing this atmosphere, to give up the struggle and drift away, particularly when no pastoral eye is watching over her and no pastoral tongue is encouraging her and holding her up. They often told me with tears in their eyes and with despair in their voice: "What could I do, Father? I had to live with the man and his people. I had to give in for the sake of peace." Yet there are characters who are stimulated by such conditions into a dogged resistance to such surroundings and influences. Much here depends on character and on faith and circumstances. It is not possible always to tell beforehand how such marriages will turn out, though there is

much history against them. A final judgment can be based on comprehensive statistics only, the result of the careful investigation and the scientific rating of thousands of such cases. The study of this problem has always been and will remain for me a very fascinating subject. I am willing to recommend you for the Doctor's degree in pastoral theology if you personally investigate all the mixed marriage cases that you can find in this city, by a patient house-to-house canvas, tabulate your findings properly, and draw just conclusions from them. My estimate—rather, my guess—is that there are over a thousand, many of them not known to their pastors. By husbanding your time you might finish this work in about two years without neglecting any of your other duties.

Assistant: I have never heard of a Doctor's degree in pastoral theology, but I can see no good reason why there should not be one or why such work should not be accepted for a degree, provided a man has a good class record for a basis. Many a thesis is written on less meritorious subjects and requires less toiling and less sound judgment and practical virtue for its elaboration. I do not much care for a degree, but a degree given for such work seems worth while. When I get back to the seminary next time I am going to put this thing up to the authorities. They may laugh at me, but I'll say some things and laugh back at them.

Pastor: Don't do it. I mean do not say any sharp things and no not laugh after having said them. Inquire with all humility. Perhaps you will give them an idea that may bear fruit.

Now let us go on with our discussion. I have also found that the unstable life of our people, the moving and roving from place to place, is exceedingly bad for them in a religious way. "*Qui multum peregrinantur, raro sanctificantur,*" wrote Thomas à Kempis and he meant the going on pilgrimages, not our modern traveling and moving about. You will often see how much roving about induces religious degeneration. Many people become religiously quite degenerate because they are never long enough in a place to become acquainted and affiliated to a parish. For this reason I have been paying special attention to such migrants and taking very special care of them, though the parish is in no way bene-

fited by it. It is my business to try to reform and to renew their religious life and I feel fully repaid if they leave as better Catholics than they came. And when they move again I have the pastor of the district to which they are going informed, if possible. You know we have a sort of parochial watchers here, some competent and willing person in every block or two, whose business it is to keep a sharp eye on the movements of families and of individuals. When they see "a moving" or hear of somebody coming or going, they make immediate inquiries and inform me. They make it possible for me to keep tab on the migrants and to make my records correct and complete. I usually try to see such people immediately and then hand over my notes to the secretary who is trained to inform the pastor whose parish is augmented by our loss. He receives a copy of our census card, or as much of it as it is proper for him to know; but we keep the original and file it away for possible future reference. No person and no family can live in this parish for even a short period without getting personal attention and being recorded in our census. And this record, with the date when we got it, and the day of their coming and going, remains in our files. It has happened that people left the parish after a short stay here and then came back two or three years later and thought themselves unknown or forgotten. By questioning them again I have been able to verify or to correct and to complete our old census record of them. You see, in this manner we are writing a kind of current history of the parish. The secretary is trained to enter anything of importance—deaths, births, marriages, and other items—on the census cards. A new pastor should be able to inform himself at his desk quite fully and to begin his parochial work here with an amount of information which it would probably take him years to secure without the help of our census and its current parish history.

Assistant: I am very grateful to you for all this information. It is a real pastoral education and ought to help me much in my work later on. I wonder why such census-taking is not done more generally and why it is not being insisted on everywhere. This work would be of great benefit to the Church. People would come into personal contact with their pastor and acquire a feeling toward him and priests in general

that they can never have toward comparative strangers. And some pastors are practically strangers to their people and are rarely consulted by them for religious encouragement and self-improvement. The people know them by face and from talk current about them in the parish, but they have not that knowledge about them and that feeling toward them which would help them to discount any talk unfavorable to them. If they knew them from personal contact as spiritual men, they would not easily believe reports to their discredit. They would say to themselves: "No, this is not possible. Our pastor is not that kind of a man. A priest who has comforted me in my sorrows and spoke, with such religious feeling cannot be what these slandering tongues represent him to be." So the people would take the priest's part in their thoughts and conversations.

Pastor: Excellent. "*Nunc sapis et mecum facis et Jove judicas aequo.*" You are a very apt pupil and have taken the words out of my mouth. If the people know their pastor through such intimate contacts, feel his interest in them, they will come to him and make him their real confidant and get his advice when all other resources fail them. I have found not a few people that would like to ask the priest for information or advice. They desire to ask religious questions, but they do not care to do so through a question box. They are not apt at formulating questions and writing them out in a definite form, or their affairs are too personal and private and the question box does not appeal to them. The priest himself would profit by this confidence of the people and derive personal benefit from it. He would come to see and to understand their viewpoint better. He would come to feel more in sympathy with them. He would get suggestions and "leads" for instructions and sermons. Many a week I have found my sermon subjects in my contacts with the people of the parish. When I made my Sunday announcements concerning the district I intended to visit during the week, I always encouraged them to ask any questions they wanted to ask and to tell me of their religious difficulties and to make known to me whatever they thought I should know. I told them that I wanted to be asked because I wanted to help them. And it surely was and is my business to help them. The Pope

is called *servus servorum Dei.* A pastor is fully as much the servant of his flock. It makes me feel very uneasy at times when I think of Jeremiah 10:21—"Because the pastors have done foolishly and have not sought the Lord: therefore have they not understood, and all their flock is scattered."

Assistant: These are indeed terrifying words and would furnish a stimulating subject for meditation.

Pastor: A priest who reads the Scriptures and is interested in his work will always find plenty of terrifying and stimulating texts for his meditations.

However, let us keep to our subject. At first you smiled—I know you did!—when you learned of my practice of sending out circular letters to every member of the parish. The composition of them is my work and the rest keeps the secretary busy and helps to make him earn his salary. You have seen some of the results. The idea came to me through my pastoral visitations. There were and still are things that I wish to bring home to everybody and there is no way in which I can possibly reach everybody except by writing a letter to everybody. These circulars are made up in an attractive form and go by first-class mail to every family and every independent adult in the parish. Having an up-to-date census I am sure of reaching everybody and I have evidence that they are being read and appreciated. No expense is spared to make them attractive and impressive. Words and phrases and whole sentences are made to stand out in prominent and emphatic type and sometimes in red ink. All the parishioners expect them periodically and are disappointed if the intervals between them are long. So I reach people who never hear sermons and announcements.

In some large parishes with a small church, and Sunday services every hour in the morning, valuable preaching time could be saved if the announcements were printed and given out by the ushers at the door. Even so there will always be people who, with or without reason, are absent from the Sunday morning services in their parish church and to whom the pastor would or should have something to say. How can they be reached? By mail, if at all. It is as yet a somewhat novel way of advertising religion, but it is an effective way of keeping it before people and bringing to their know-

ledge things that cannot always be brought to their notice in other ways. Yet nothing can quite take the place of pastoral visiting. We have a method here for checking up people who miss Mass on Sundays. I go over the list and make it my business to see those who need to be seen. A number of them have been cured of their religious carelessness in this manner and probably saved from falling away. Missing Mass, you know, is the bad beginning for worse things. All this is trying work and takes much time, but it is the pastor's business and duty to do his utmost for converting his people to regularity in religion, and to teach them all they ought to know and to practise.

Assistant: Now I see the reason for your being out so much and for being often so taciturn when you come back, worn out and tired of talking. You have heard so much and talked so much that you feel the need of a refreshing silence in solitude.

Pastor: You have again hit the nail squarely on the head. I am not enjoying this going out and visiting, but I am doing it and keeping at it because I see its necessity and have no peace of conscience when I let up on it and take things a little easier for a while. And yet I do get a lot of very real satisfaction out of it. When I think of the end of it there is much comfort in the thought of looking back over such an active life and of having its hardships and sacrifices plead for me in the judgment. Still, there are times when I am terribly tired of it and almost discouraged at the slow results and the endlessness of it and I can appreciate the words of St. Bernard who must have felt as I so often feel when he wrote: "*O beata solitudo! O sola beatitudo.*"

Assistant: It seems to me, however, that you are getting more out of life and having a better time of it than we who are taking things easy. Even if the visible results in the parish are not commensurate with your efforts and sacrifices you are getting the finest kind of joy out of them. And then the Lord is not demanding results from us, but only good will and efforts. He will bless in His own time and way our humblest efforts to make His kingdom come among men.

Pastor: Yes, so we believe and so we hope, but there have been by-products enough of this census-taking and visiting

to keep me at it. I have learnt to be a miser with my time. I have become punctiliously punctual and the people appreciate it and are helped by it. It has an educational and religious effect on them. Moreover, I have found that I must cultivate the spiritual life and make it my first concern in order to be fit and to remain fit for this work. You will find that there are dangers in such intimate contacts with your people. You have to live an interior life to protect yourself against these dangers and to impress them religiously. You personify religion and the Church for them. They are impressed by spiritual things if your personality and tongue are vitalized by religion. For this reason I often address to myself these three sentences from the Imitation: "Always attend to thyself in the first place and admonish thyself before all thy friends." "Watch over thyself, stir thyself up, admonish thyself; and whatever may happen to others neglect not thyself."—"The interior man puts the care of himself before all other cares." These are very nourishing spiritual sentences and their frequent repetition will have a wholesome effect on you. Try it. If you have a spiritual mind, a faith vitalized by meditation, and feelings nursed by spiritual reading, you will sometimes be able to force a religious turning-point into lives that have remained unaffected by the best preaching. You will feel a power working through you that is not your own. I have come across such cases. They made me realize that for the sake of my work among the people, if not for my own sake, I must live an intensely spiritual life and never shorten my private devotions, meditation, and spiritual reading. Of course, there are days on which business does interfere with my spiritual schedule and crowd out some item of it; but that is the exception and is made up for in some other way. We simply must, for selfish reasons, attend to our own sanctification first if we wish to be fit to help and inspire and edify others. It is not in a boastful way, my dear Father, that I am making this intimate confession to you. My purpose is to make you realize that by merely doing routine work in a routine manner a priest will never come to appreciate the power of religion and will never be able to make it tell greatly on the lives of the people committed to his care. For this he needs and must have the faith and the convictions

of an enthusiast and these he can get and keep and increase only by living an intensely spiritual life himself. *Nemo dat quod non habet.*

Assistant: A man who makes self-revealing statements in order to help another man engaged in the same work could hardly be guilty of what is called boasting. Besides, there is that in your voice and bearing that redeems from mere self-glorification what you have been telling me for my information and stimulation. Naturally, in a conversation of this kind the first person will occur more frequently than good form or literary propriety would permit in a speech or essay.

Pastor: Thank you for this observation. If there were a convenient substitute for the "I" in my observations and experiences I should be glad to hide myself behind it. Even one whose sense of the conversational proprieties in general and of the virtue of humility in particular is not "*perfectum decies castigatus ad unguem*" must feel ashamed and humbled on becoming conscious of his many "I"s.

And now there is still another by-product of my census-taking to be set forth and explained. I became aware of a number of fallen-away Catholics who were not considered members of the parish. I heard some of them spoken of as "having been Catholics at one time". They were considered hopeless. I heard this statement so often that I became interested and then annoyed that nothing had been done for them. When I was preparing my "Good Shepherd Sunday" sermon I was actually shocked with shame and remorse that I had paid almost no attention to them, though the Gospel clearly intimated it as my pastoral duty to seek them out and to try to win them back or to pave the way for their coming back into the sheepfold. On that Sunday I requested the people to let me know of any such cases in the parish. The fact that they had or seemed to have fallen away completely should make no difference to them or to me. There was no telling what, with the grace of God and our prayers and kindness, might not be done for them and effected with them. In response to this announcement I got a number of names and addresses with more or less hearsay and fanciful histories. The next day I began an intensive campaign of seeking out and winning back lost or wandering sheep. I found many more

than had been reported to me. I fought down my shyness and my sense of social delicacy and became very inquisitive. I talked to people everywhere and listened for notes of Catholic antecedents. Some of them were married badly. Others had become entagled in divorces and considered themselves beyond help. The new marriage law enabled me to save a few of them from the mess they had made of their life and religion. They regretted it. They were most anxious to come back. They were sobered by much suffering, but nobody had given them any encouragement. They had been afraid to come and to seek instruction and advice and help and nobody had sought them out. Those whom I could not reconcile to the Church I encouraged to cultivate their faith by prayer. Their only hope was the mercy of God. With children on their hands and with other hindering conditions it was hardly prudent to talk to them of separation or of divorce. They were not of that heroic size. Acquaintance with the pastor and an occasional visit from him kept these poor people close to the Church and gave them the confidence to call for him in time of sickness. And though nothing could be done for the parents or with them, the children could usually be salvaged from the religious wreckage. There were inevitable disappointments, to be sure, but on the whole this proved most consoling pastoral work and I thank God daily for having opened my eyes to its possibilities.

Assistant: This sounds good enough in theory and it certainly is necessary and consoling work; but how can the average priest in a fairly large parish do much else if he devotes himself heart and soul to this time- and energy- and nerve-absorbing work. If a priest must do his routine work and should do this work I am afraid many of us young men will be utterly discouraged before we get our feet planted in a pastor's job.

Pastor: There is no reason for discouragement. You need not work beyond your strength, physical or spiritual; but you will be kept busy. If you hope for contentment and happiness and real joy in your priestly work you have to keep yourself busy. It is the men who are not busy enough that are always restless and running here and there for change and other things. More about this some other day. I think I can tell

you a few things that will encourage you and give you heart for the work. But let us stick to our subject.

After I had established the right pastoral relations with these wanderers in the desert and felt on safe ground I usually suggested to them the propriety and blessing of Church support, because, if they gave with the right motive—and I made sure of that by instruction—they would place Almighty God under some kind of obligation to give them again the benefits of the Church which they were helping to support. This had the other effect of making them more interested in the religion for which they were bringing sacrifices. A good many of our people never learn to give according to their means and with a pure motive and so suffer injury because they do not look on Church support in the right way. We might discuss this matter of Church support some day at length and debate and judge critically the sundry means employed to keep our parish plants going.—You see I am good at finding subjects for discussion and making promises to give you the benefit of my experiences. You will have to remind me of what promises you are interested in having made good.

Though every pastor finds it expedient to speak at times, on Church support from the pulpit, yet the more dispassionately this is done the better. The benefits accruing to the givers ought to be more stressed than the needs of the Church. You will find that you can, as a rule, do much more by private instruction and appeal than by public admonitions. The people do not resent discussion of this subject in Church, if it is done with moderation and if the religious effects of generous giving are brought home to them. Whilst the envelope system which has been introduced in a few parishes—it is still new—is improving things and likely to become quite general, there are always people who do not respond even to such incentives. These must be seen and taught individually and gently. They will never feel much attached to a Church which they are not helping to maintain. They will never feel that full religious satisfaction and experience, that joyousness of faith which comes from bearing their share of the expenses of a common religious home. Obviously those whom you are just winning back to the Church and the practice of religion and who may not be able to receive the Sacraments and to get the

full benefits of Church membership, must be dealt with individually and according to their understanding and condition.

Assistant: I am beginning to see now how much bigger a thing this business of census-taking is or may be made than I imagined it to be. I thought it to consist principally in getting names and dates and addresses and a few religious facts from people, but these seemingly primary objects now look secondary to me and the purely religious contacts and results for pastor and people are manifestly the primary benefits of it. I can also see now how the ever-increasing interest and religious feeling will keep one at this work, despite its hardships and frequent disappointments. I have often heard priests talk about our leakage and I have read reasoned statements by priests who have made a study of this question. Have you any opinion that you can support with definite data? There is some violent disagreement with regard to the amount of our leakage.

Pastor: Yes, there is, and disagreement will continue until we get definite and incontrovertible data. So far we have all been computing and guessing only. My experience has ruined my one-time faith in these computation-guesses. I have statistics for my district and they justify me in believing that our leakage has been appalling, but the conditions and causes that bring about defections from the faith, beginning with irregularity and gradual cessation of religious fidelity, are not uniform and consequently our losses cannot be uniform everywhere. I should advise every pastor interested in this vitally important matter to take first a painstaking census of his district and then to make a systematic search for nominal and fallen-away Catholics. He will find some who are just going through the process of falling away and who can be toned up and kept alive religiously by proper pastoral attention. He will, I think, find a surprisingly large number who are religiously dead, some self-excommunicated, some just plain backsliders, all of them more or less indifferent or sorry for being what they are and where they are religiously. On the whole the results and rescues will be so gratifying that he will keep up his interest in these poor souls and also his work for them. Personally I have come to feel that, if things re-

ligious are bad in the parish committed to my care, I want to know just how bad they are because it is my business to know these things and to work for their betterment. When I know conditions I can study them and devise ways and means for improving them. As long as I am in ignorance about them I cannot do much and I am not likely to care much.

But enough of this for today. You know now why I am called that "census maniac". I am getting old and may not live to see correct and full statistics in our *Catholic Directory,* but you may, and I hope you will. If you become a maniac of this kind and a fanatic propagandist for this work and if you set an example of a provoking kind to your contemporaries—a number of them, as I know them, very promising young men and potential pastors of the first class—and work out and publish your findings you may do much to create the right kind of "public opinion" with regard to this subject here and elsewhere. That is the first step on the way to finding out how many Catholics we have in this country and to a general improvement of pastoral methods of work. And that is a consummation devoutly to be wished. May God inspire you and give you the grace to do this work wholeheartedly and may He bless your example!

Assistant: Thank you very much for your most helpful instruction. I shall try to profit by it and to make the very most of it. I see you have a cold stump in your hand and are getting ready to go. I am going to ask you, the very first time we sit down here again, to redeem your unfulfilled and the only half-fulfilled promises which you made to me in the course of this discussion.

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MARYKNOLL MISSION LETTERS. LIV.

AN OBSERVATION AT CHINA'S FIRST GENERAL COUNCIL.

China's first General Council is now past history, and we in China will be soon quoting its decrees as familiarly as though it happened in the early Church.

I have not written much about it to you, first because I had very vague ideas of what a Council would be like and especially because whatever a Council is it is not theatrical or novel.

This was the first Council that China has ever held, yet we belong to the One Universal Church and our Council was simply a link in her girdle so like those of centuries ago that it offers little to comment on.

Shanghai is the Mecca of committees. As the second largest port in the world and the first in China, it is convenient for meetings, and hardly a month passes that some society or other for the betterment of humanity or the fuller expression of the latest phase of some new thought, or the uplift of some unconscious underdog, or for apparently lesser reasons, holds a seance with lengthy speeches recorded verbatim in the papers. Poor reporters in America are obliged to attend pink teas to fill up the news items of the day, but in Shanghai there are enough soul-stirring world problems solved by committees to furnish columns of serious reading. Side by side with lurid escapades of an international settlement whose cafés close at 3 a. m., we find solemn meetings that seem never to close. Shanghai is a mighty pageant of St. Ignatius's meditation on the Two Standards as interpreted by a non-Catholic world.

Most of Shanghai's newspaper activities are American; to judge from news items it would seem that we as a nation have an itch for notoriety. This is easily explained by the fact that America supplies the means for non-Catholic mission propaganda and committee reports keep up the interest.

In contrast with other meetings the Plenary Council was almost silent. There were no long speeches to record, no striking utterances of radical views, nothing in fact that a reporter could use as a headline. The speeches had been made in local Synods that were held throughout China during the past two years, the whole situation of the Catholic Church in China had been gone over in these Provincial meetings and the present Council was simply a review of the intensive work of the Synods, a comparison of the reports of each section, a thorough revision of the mass of matter recorded and the final expression of the votes of the entire hierarchy in China. Yet it was not a mere mechanical reassembly of past findings; the Council was composed of committees, not provincial as in the Synods, but purposely representative of the several sections of China. Each body found itself voicing the views of north

and south, of Szchuen as well as Fukien, and thus was obtained as comprehensive and extensive a vote as was possible. And the conservative opinions expressed would disappoint a radical reporter, for the salvation of China is not a personal hobby or an experiment, nor will it be gained by spectacular policies; the heathen is not a curious discovery of the present day that it needs a new doctrine to convert it. The Bishop of Hippo could have sat with the Bishops of China and his views on the propagation of the Faith would not differ from theirs.

If then the conversion of the Chinese offers so little field for novel methods, why have a Plenary Council? It is true the Catholic Church in China could have gone along as in the past, a slow, steady leaven, gaining yearly its hundreds of thousands of converts, almost insensibly becoming a grimly established Church with its gradually increasing native clergy and schools and charitable works, without this meeting of its pastors; it is evident that a Church, three hundred years in China, knows too well the character of its people to need instruction now and it is inevitable from the nature of the Church that no new doctrine nor system of morals need be invented to be assimilated by the Chinese unbelievers; nor was it necessary for the Bishops to meet to congratulate themselves on the success of the Faith in China, much less to worry over possible failure. There was no call for a Council to denounce any incipient heresy, no question of Fundamentalism to disturb the situation, no need to reaffirm even the latest decrees from Rome or bring the Church in China to enthusiastic acceptance of the restored discipline of frequent Communion; the Church here is marvellously pristine and apostolic and untainted by nationalism and one in spirit and discipline.

The Plenary Council was held in China, so far as I can judge, apart from the beneficial effect of any reunion and especially a reunion of the entire hierarchy of a nation, not primarily for its reaction on the participants and its strengthening of the bond of charity, nor because of the change in the personnel of the missioners in China, but because of the change in the Chinese themselves. The advent of America in the mission field with its promise of recruits and reinforcements has necessitated a redistribution of territory and made possible the concentration of long established missions and the

opening of new missions in China. This in itself would have occasioned no problem for an already international hierarchy and the new forces would have been easily assimilated as novices eager to learn from the experienced missioners on the field, without any Plenary Council. But the problem of young China, struggling in the readjustment of its new political and social views with its centuried conservatism, is worthy of a meeting of the heads of the Catholic Church in China.

That there is such a problem, that China is changing from the tutorship of Confucius to whatever offers itself as modern and western, has been doubted. Personally as a young missioner in a small city in the interior, with a background of New York's metropolis for comparison, I could see very little of modern methods in China, but in talking with the bishops, some of whom have been consecrated over thirty years ago, I find I lack a Chinese background. The fact that a school system has been established in every Province, complete in its structure from primary grades to high schools and even, in some cities, with colleges and universities, is a step which needs a knowledge of China's past to appreciate. Even though this system in practice is far from perfect, along with the many other adaptations from western countries, still it evidences a sharp break with the past. In the matter too of literature, many a city can boast of several newspapers, and the printing press is becoming more powerful.

With the coming of the Republic in China there have been many changes, but, unless I am mistaken, the important changes are not political and have even developed apart from the form of government. In one generation China has leaped from seclusion and exclusion to grapple with the latest inventions. There has been very little time for an intermediate stage.

This has had an important bearing on our Catholic schools in China. Makeshifts that even ten years ago were acceptable, are now inadequate; our colleges, though few, are up to the standard, but we are weak in both lower and higher elementary schools. Coördination too is desirable, especially in grading our schools. We have made a beginning in uniform Catholic text books and in supplementary reading matter, but the whole field of Catholic fiction is still fallow.

The Plenary Council then may be said to mark a new stage in China's evangelization. Pioneer work must still be done, especially in South China where converts have been fewer; but side by side with the methods of the past must go educational and medical work that less than a generation ago was unnecessary. The Church here is faced with the same problems that confront her in America, without the opportunity to develop preparatory plans.

But I shall not speak of the problems solved at the Council; those will appear when Rome has approved the proposals. It is enough to say that the Bishops present concentrated all their attention for three weeks in two sessions daily on the matter under consideration, and between sessions they held private meetings for special topics.

What struck me forcibly was the businesslike attitude of the Council; except for three ceremonies—the solemn opening, the Requiem Mass for the deceased Bishops, and the final act of the Council—there was a total absence of the liturgical splendor that usually accompanies church services. The Bishops came and went, on foot, in the third-class compartments of the tramcars or in autos, each with a portfolio tucked under his arm like any business man; they assembled at the stroke of the clock in the different committee rooms, without confusion or noise or unnecessary chatting.

Latin was the language spoken; I do not mean simply the official language of the Council, but the common tongue heard in the corridors, on the street, at the private sessions, during the public meetings and dinners. This was necessary, for there were thirteen nationalities represented and no other language would have been common to all. At first thought, it might be suggested that Chinese be the language of the Council, but there is no common Chinese language spoken. In the Province of Kwangtung alone there are at least four different languages with several dialects, and this is true somewhat of all China. It was a new experience for some of the Bishops who had been twenty to thirty years in China to find on arrival at Shanghai that the mandarin spoken there was peculiar to the city; even the two Chinese Bishops spoke different dialects.

This diversity of races was another striking feature; in very few places outside of China can such a profusion of tongues be found, and surely nowhere else to-day could nationals of all the countries lately at war meet on a common footing of peace and charity as at the International Settlement of Shanghai. It is the one spot in the world that is neutral, and China is one of the very few countries that has no suspicion of imperial designs. This insured a total absence of political flavor in the Council and safeguarded the religious aspect of the meeting. Among the Bishops present, 19 were French, 10 Italians, 5 Spanish, 5 Belgians, 4 Dutch, 2 Germans, 2 Chinese, while America was represented by our own Mgr. Walsh and delegates of the Passionists and Franciscans; Portugal, Austria and Ireland each had a representative, and there were, besides, 8 Chinese consultors. Of the Bishops almost one-half have been consecrated since the War, which is sufficient in itself to show what great progress has been made within the past five years. The Catholic Church in China now numbers, beside its 57 Bishops, 2,552 priests, about one-half of whom are Chinese. China has now 62 ecclesiastical divisions and there are 8 more in preparation.

The arrival of the Bishops at Shanghai would make an interesting tale in itself. Take, for example, the route of the Bishops of Yunnan and Sechwan. They were 20 days on horseback until they came to the nearest tributary of the Yangtse; then, by raft, sampan, sailboat and a succession of steamers covering another period of 31 days, they arrived at Shanghai. They were going down stream all the way, made unusually quick connexions and had no mishaps; yet the trip took 51 days; going back upstream they expect to make it in slightly over two months. Three other Bishops met bandits on the way and left behind them in consequence all their episcopal insignia; others with foresight wore cheap rings and second-best vestments. The majority, however, had comparatively easy trips of from one week to ten days. If it were not for the modern steamboats and railways, the Council could not have taken place, as China otherwise would be a country larger than America, without roads or signposts and in great part uncharted. So recent have been the facilities for travel, that many of the older Bishops are now visiting

Shanghai for the first time in twenty or more years. Yet within a week of the close of the Council and just as the hot season began, every Bishop had started on the homeward trail.

The Council closed at Pentecost with a simple, touching dedication of China to the Blessed Virgin. Each Bishop voiced a prayer for his region, and the united offering of China by the entire hierarchy will surely bring on it the special protection of the Queen of Apostles.

FRANCIS X. FORD, A. F. M.

Yeungkong, China.

"ONERA ET PRIVILEGIA".

Qu. In some dioceses in Canada the feast of the Assumption is a holiday of obligation; in others it has been numbered among the suppressed feasts. In these latter, however, the vigil is a fast day and this year we are asking ourselves whether the law of abstinence binds on that feast (falling on Friday), or is relaxed.

It is apparently a common rule in Church circles that a suppressed holiday is suppressed *in toto;* but here the "onera" of a vigil have been left where the "privilegia" of the feast have been removed in their entirety. I remember a case of suppression of holidays where the episcopate of an archdiocese substituted the recitation of the rosary *sub gravi* in lieu of attendance at Mass. The new law was soon declared *ultra vires.*

It seems to many of us that our regulation is somewhat at variance with Catholic practice and a word from you can clear up a doubtful situation.

Resp. It is difficult to agree with our correspondent's statement, "It is apparently a common rule in Church circles that a suppressed holiday is suppressed *in toto*". It is true that the word "suppression" in English and in Latin would convey this interpretation, but the word as applied to holidays has reference exclusively to the double precept, of hearing Mass and of abstaining from servile works. This is the interpretation given by the Congregation of the Council, after the decree of Pope Pius X on holidays was published.[1] "When, in view of the necessities of recent times, the Holy Father expunged certain days from the number of holidays of obligation, as

[1] *A. A. S.,* IV, 340; 1912.

was done more than once by his predecessors, he by no means implied that the solemn observance of these days should be entirely suppressed; indeed His Holiness desires that the days be celebrated in churches with no less solemnity than before, and, where possible, with the same gathering of the faithful. The intention of His Holiness was and is that the sanction alone be relaxed by which the faithful were bound on these days to hear Mass and abstain from servile works. His Holiness accordingly commands each and every one having the care of souls to acquaint their flocks with this, and not to refrain from earnestly urging them to manifest on these days also, their devotion to God and their veneration of the saints, particularly by assistance at Mass and by performing other pious exercises."

In accordance with this wish of the Holy See many pastors announce these days as "days of great devotion", and urge a special observance of them on their parishioners.

The question of the observance of the vigil of a suppressed feast was also settled by the Congregation of the Council.[2] "When the question proposed by several bishops to the Sacred Congregation of the Council whether after the Motu Proprio 'Supremi Disciplinae' or 2 July, 1911, the vigils of suppressed feasts hitherto observed 'ex praecepto aut ex voto' should still be preserved, was referred to Our Most Holy Lord Pope Pius X by the undersigned Prefect of the Sacred Congregation of the Council, he commanded that answer should be made in the affirmative."

By canon 1252 all obligation of fast and abstinence ceases on Sundays and holidays of obligation, unless the feast falls in Lent (e. g. St. Joseph), in accordance with the legislation of Pius X in the Motu Proprio "Supremi Disciplinae". The difficulty which immediately suggests itself with regard to feasts of obligation for the Universal Church but suppressed by a particular indult, was answered by the Commission on the Code as follows: "Does the law of abstinence in France cease on holidays of obligation for the Universal Church but suppressed in France by a concession of the Holy See, namely, on the feasts of the Circumcision, the Epiphany, the Immaculate Conception of the Blessed Virgin Mary, and the Holy

[2] *A. A. S.*, III-480.

Apostles Peter and Paul.—Negative".[3]

In the replies quoted the observance of a vigil is not affected by the suppression of a feast; hence the vigil of the Assumption must be observed as a day of fast and abstinence; the relaxation of the law of abstinence in canon 1252 does not apply to suppressed feasts, and hence the feast of the Assumption (falling on a Friday) is a day of abstinence. The Holy See[4] granted to Ordinaries the faculty of dispensing from the law of fast or abstinence when a day of abstinence fell on a suppressed feast which was celebrated by a gathering of the faithful. This faculty is retained, and extended by canon 1245, so that it is within the province of the Ordinary to dispense the whole diocese or a particular parish or parishes, if the faithful gather in large numbers to celebrate the feast.

ST. LUKE'S MORTIFICATION.

Qu. In the office of St. Luke (18 October) the oration reads: "Qui crucis mortificationem jugiter in suo corpore pro tui nominis honore portavit". As the details of St. Luke's life are, like those of most of the early Christian heroes, based upon traditions which, while they ascribe to the author of the third Gospel and of the Acts the fame of having been an artist as well as a physician, seem uncertain regarding his martyrdom and death, this singular mention of his mortifications seems rather puzzling. Is there any explanation in the history of liturgical composition accounting for the unusual choice of phrase in the prayer which singles out the virtue of bodily mortification for St. Luke?

Resp. The Roman Martyrology, which is based upon Usuard's Benedictine and Roman usages of the ninth century, and which incorporates the older traditions embodied by Eusebius, reads on the feast of St. Luke: "Qui multa passus pro Christi nomine, Spiritu sancto plenus obiit in Bythinia, cujus ossa Constantinopolim translata sunt et inde Patavium delata." St. Basil's Greek Menology simply states :"Lucus Evangelista, medicus et pictor, in pace animam tradidit." St. Epiphanius (Haer. LI) states that the Evangelist, after the death of St. Paul, with whom he had remained at Rome, preached the gospel in Dalmatia, Gaul, Italy, and Macedonia. "Multos

[3] *A. A. S.*, X, 170.
[4] *A. A. S.*, IV, 340; 1912.

ergo labores, aerumnos, persecutiones in hoc suo apostolatu pro Christo sustinuit usque ad suum aetatis 84 annum, teste Hieronymo." From this the inference of the Evangelist's bodily mortification is readily drawn. Hence Cornelius à Lapide concludes that for such reasons the Church gives him the eulogium, "crucis mortificationem jugiter in suo corpore pro tui (Xri) nominis honore portavit".

The same inference is drawn from the statements of St. Hippolytus, the Roman Father, that St. Luke was crucified in Elea (Pelopones.). Some of the Eastern martyrologies speak of his being tied (crucified) on an olive tree. Of course all these expressions bear a symbolical interpretation, if one wishes; but the common tradition, supported by St. Gregory Nazianzen, St. Paulinus, and other Christian writers sustains the belief of St. Luke's martyrdom, which means that he suffered much, bodily and voluntarily, for the faith of Christ, and thus supports the expression of the liturgical prayer.

FAITH OF PROXY FOR SPONSOR AT BAPTISM.

Qu. May a person acting as proxy for a godparent at baptism of a Catholic child be admitted to the ceremony in the way prescribed in the Ritual, despite the fact that such person is not qualified by the Catholic rule of faith to act as sponsor, e. g. a heretic, infidel, mason, child of minor age, etc.

Resp. A proxy is a person empowered by another to act for him or her. As such the proxy assumes no responsibility for the act itself, save in so far as the obligation of its external performance is complied with. Minors, infidels, and heretics may testify to the responsibility assumed by the godparent, if their witnessing is rational; just as they may perform the rite of baptism in cases of need, if they act in the name of the Church. Only very exceptional reasons would debar a proxy from being allowed to function at the ceremony, such as, for example, an undisguised contempt for the act itself or the surroundings, by the proxy at the time, or any other manifestation likely to give scandal and therefore authorizing the priest to exclude a particular person from being admitted as representative of a reverent action in the Church.

THE NAME "DENIS" AMONG IRISH CATHOLICS.

Qu. My parish is a mixed congregation, consisting partly of Catholics of Irish birth or descent and partly of American, German, and Polish origin. In looking over the baptismal records I am struck by the unusual recurrence of the name Denis among the Irish, whereas it never once is to be found among the others. Having read an article on the helpfulness of instructing godparents regarding the lives of the Patron Saints given to their wards, I have looked for information about St. Denis, expecting to find some indication of his connexion with Ireland's conversion or its church history. None of the canonized saints by that name hails from the land of Erin. How do you account for the popularity of the name?

Resp. Few names in Church history so decidedly represent leadership in one or other of the great movements of ecclesiastical reform in doctrinal and in disciplinary matters as that of Dionysius. Thus, beginning with the Areopagite, reputed to have been the first bishop of Athens, and again of Paris; who was followed by Dionysius of Corinth, and him of Alexandria, we have in the very first ages of the Church national apostles and defenders of orthodoxy whose teaching —even if the writings attributed to them are not in all cases authentic—was accepted as the basis of missionary preaching. With Pope Dionysius in the following century we find the same name identified with the reorganization of the Church of Rome, which became a model for the churches of Gaul and the Celtic establishments that later conformed to the Roman usage. In a like sense Dionysius Exiguus renders the name popular as a reformer of the ecclesiastical calendar and the Easter celebration adopted by the Irish monks who stood by Rome. In consequence saints of the name multiply, so that the present martyrologies count some sixty canonized heroes of that name.

Apart from this, the particular popularity of Dionysius among the Celtic people is probably due to the special favor in which the first saint of that name, Dionysius the Areopagite, was held among the Irish monks in their *schools* through the commentaries and translations of his supposed writings by Duns Scotus Erigena (de Provincia O. F. M. Hiberniae), the advocate of neo-platonic philosophy and an ardent defender of the prerogatives of the Blessed Mother of Christ. Later

in Irish history that popularity appears to have taken on a distinctly national character when a Cistertian abbot, Dionysius de Buellio (of Boyle) had to defend the see of Tuam against the encroachments of English landlords upon Irish prerogatives in the territory of Enaghdue. The struggles of Irish Catholics after the fourteenth century against the attempts to destroy their sacred traditions which were at once religious and national, probably contributed further to the hero-worship that renders the name Denis a distinctively Irish baptismal name.

SIMULTANEOUS CELEBRATION OF REQUIEM MASSES IN THE SAME CHURCH.

Qu. I. Is it permissible or desirable on the occasion of a funeral to say two low Requiem Masses at the side altars simultaneously with the Mass "de Die Obitus" at the main altar?

II. If so, is it permissible to say these two Masses "de Die Obitus", or at least in black, on any day that a funeral Mass is permitted by the rubrics?

III. This practice has been introduced recently in some churches of our city. It seems to me distracting to the congregation, as it takes their attention away from the principal Mass; and also unrubrical inasmuch as only one Mass "de Die Obitus" seems to be allowed.

Resp. I. The Decrees of the Sacred Congregation (*Decreta Authentica,* NN. 3903 and 3944 ad Dub. III et IV) indicate that the celebration of several Masses, as in the above case, is both permissible and desirable, if the body of the deceased is present (*physice sive moraliter*) and if the Masses are being celebrated for the same individual.

II. No. Only one Mass is said "in Die Obitus". But the "Missa Quotidiana" may be said simultaneously on any day on which the rubrics permit the "Missa de Requie".

III. There can hardly be any unbecoming distraction, as the congregation may fix its attention on the main altar, just as they do at any time when several Masses are being celebrated in the same church simultaneously. As a rule the bell signal is not to be given at the side altars, where the *Missa quotidiana* is said while the solemn function goes on at the main altar for the Mass "in Die Obitus". The common devotion concentrates on prayer for the deceased.

THE PREFACE AND ORATION IN THE MISSA PRO SPONSIS.

Qu. Is it obligatory to chant the Preface and Pater Noster in the *Missa pro Sponsis* as given in the notation of these parts "pro diebus ferialibus et in Missis Defunctorum", or may the celebrant use the *Praefatio in Festis?* It has been suggested that the ferial tones on such occasions suggest the funeral Mass rather than the joy of nuptial celebration.

Must the orations also be chanted in the ferial tone?

Resp. The present form of chanting the Preface in the *Missa Defunctorum* differs from the chant *in festis simplicibus* et in *diebus ferialibus.* As the *Missa pro Sponso et Sponsa* is of the nature of a private votive Mass, "etiam si celebratur in cantu et cum solemni externo apparatu," the Preface *in festis simplicibus* is the one prescribed. The notion that this Preface suggests the funeral Mass is a prejudice, as the simple chant takes its character here from the sentiment implied in the words and from the joyous ceremonial that accompanies the act celebrated in festive vestments.

The same rule applies to the chant of the oration, which is not only to be *in tono feriali* but *in tono simplici feriali;* that is to say, on one note throughout from the "Oremus" to "saeculorum".[1]

THE PRIEST AT THE FUNERAL OF A NON-CATHOLIC.

Qu. In a recent booklet instructing Catholics about their assistance at the funerals of non-Catholics, it was incidentally stated that a priest attending such obsequies could do no more than say a silent prayer in private near the bier. Is not this interpreting the law of orthodoxy too strictly? I have in mind the case of a Protestant father of a Catholic family faithfully attending to their religion, while the father himself had led a good life as commonly understood, though not professing any definite creed. Would that family, smarting under the bereavement, have to call a sectarian minister, if they wished for the sake of their Protestant relatives, some religious service; or might not the priest go to the house of death and recite some non-ritual prayers aloud embodying consolation and hope to the living without thereby giving the impression that he sanctioned the non-Catholic profession of the deceased?

[1] Cf. Van der Stappen, Vol. V, 147, p. 413.

Resp. On the principle that those who have not been professed members of the Church during life, her ritual offices are withheld from them after death, such ritual service is administered to none but professed or presumed Catholics. By ritual service is here meant the celebration of the "Missa funebris aut anniversaria et alia publica officia funebria," as set forth in the Roman Ritual (Can. 1241).

"Officia publica funebria" means ceremonial rite as it is carried on by the priest as the official representative of the Church. It excludes from the prayers of the priest or of Catholics, whether open or in secret, no one whose future state of soul is and shall remain a mystery to the living. It does not forbid a priest to pray in a manner designed to console the bereaved who cherish the memory of a parent or benefactor in the hope of God's mercy on their behalf, even though they may have failed to comply with His designs so far as known to us while they were on earth.

What a priest has to guard against on such occasions is the false impression that the profession of the Catholic faith is a matter of indifference, and that her sacramental graces are merely external formalities the loss of which need not be regretted.

LITURGICAL BLESSINGS "RESERVED."

Qu. If a priest, not knowing and not having at hand a particular formula for blessing an object, were to use a form in the Ritual which is marked "reserved" to some particular religious Order, can the object so blessed be regarded as validly blessed, or does it require a *sanatio?*

Resp. The blessing is in all cases valid and requires no *sanatio.* But any special privileges attached to the use of a prescribed formula, which usually means affiliation to some religious corporation, are not gained under the circumstances. They are independent of the blessing, which is a sacramental.[1]

[1] Cf. Canon 1147, § 3.

DIARIUM ROMANAE CURIAE.

Recent Pontificial Appointments.

18 August, 1923: Monsignor Nevin Francis Fisher, of the Archdiocese of Philadelphia, Protonotary Apostolic *ad instar participantium;* and the late Ernest Laplace, M. D., Commander of the Order of St. Gregory the Great, civil class. (This announcement is made officially in a recent issue of the *Acta Apostolicae Sedis.*)

7 August, 1924: Monsignori John Joseph Murray, Joseph A. Cunnane, and Joseph H. Cassidy, of the Archdiocese of Baltimore, Domestic Prelates of His Holiness.

12 August: Monsignor John Thomas McNally, Bishop of Calgary, appointed Bishop of Hamilton, Ontario, Canada.

13 August: Monsignori Andrew B. Meehan, John Francis O'Hern, and Michael J. Nolan, of the Diocese of Rochester, Domestic Prelates of His Holiness.

16 August: Monsignor Maurice F. McAuliffe, of the Diocese of Hartford, Domestic Prelate of His Holiness.

Monsignor William Henry Flynn, of the Diocese of Hartford, Privy Chamberlain supernumerary of His Holiness.

18 August: Philip M. Beccari, of the Archdiocese of New York, Knight of the Order of St. Gregory the Great, civil class.

23 August: William P. MacPhee, Francis Kirchhoff, and John H. Reddin, of the Diocese of Denver, Knights of the Order of St. Gregory the Great, civil class.

Thaddeus MacDonald, of the Diocese of Wichtia, Knight of the Order of St. Gregory the Great, civil class.

26 August: Monsignor Andrew A. Olaizola, of the Diocese of Santa Fe, Protonotary Apostolic of His Holiness.

30 August: Emanuel de Oliveria Lima, of the Archdiocese of Baltimore, Commander of the Order of St. Gregory the Great, civil class.

10 September: Monsignor John Delaney, of the Diocese of Kildare and Leighlin, Privy Chamberlain supernumerary of His Holiness.

Ecclesiastical Library Table

RECENT THEOLOGY.

Under the title *A Theological Discovery* (*Une Découverte Théologique*), an interesting study is contributed by the Rev. E. Hocedez, S. J., to the June number of the *Nouvelle Revue Théologique*. The discovery consists of a bull issued by Pope Boniface IX in the year 1400 (the original of which is in the Vatican archives) granting to the Abbot of St. Osith's Monastery in England, as well as to his successors, certain privileges and exemptions. The most remarkable feature is, that among other favors the Abbot received the right to confer upon his subjects not only the minor Orders and subdiaconate—which was not an unusual privilege—but also the diaconate and even the priesthood. The authenticity of this bull is confirmed by another papal document, addressed to the same Abbot in the year 1403, and revoking the concessions relative to the conferring of Orders, not because of any doubt as to the validity of the power previously granted, but because of protests from the Bishop of London, who alleged that his jurisdiction was infringed by these privileges. The bull containing such ample concessions was published by Egerton Beck in the *English Historical Review* for 1911 (p. 125), but received very little notice. Recently, however, it has attracted the attention of the theological world from an account of the bull by the Very Rev. F. Fofi in the *Scuola Cattolica* for March of the current year and also from its mention in Fr. de la Taille's *Mysterium Fidei* (p. 412).

The first question which is suggested by the bull of Boniface IX, and which Fr. Hocedez considers, is: Can a simple priest ever be empowered to confer the priesthood? That a priest, with the delegation of the Sovereign Pontiff, can ordain to the diaconate is held by a few modern theologians,[1] but when there is question of conferring the priesthood, the practically unanimous teaching of present-day authorities is that for this the episcopal rank is absolutely necessary. Nevertheless, there have been theologians[2] who held it at least probable

[1] E. g. Herrmann, *Institutiones Dogm.*, n. 1881.

[2] E. g. Vasquez, *Comm. in Summa*, P. III. disp. 243; Morinus, *De Sacr. Ord.*, P. III. ex. 4, c. 3.

that a priest can be delegated by the Pope to be the extraordinary minister of the priesthood.[3] Fr. Hocedez regards the bull of Boniface IX as a *probable* argument for this opinion—not a *convincing* proof, for in a particular decision—i. e. one not affecting the universal Church—papal authority has not the divine promise of infallibility. As Pesch remarks, "Unum factum pontificium non facit legem neque dogma".[4] Hence, to hold that Pope Boniface IX was, in this particular instance, guilty of a theological blunder is in no way derogatory to the infallible teaching authority of the Sovereign Pontiff.

It might be suggested that probably the abbots of St. Osith were consecrated to the episcopate on the occasion of their investiture. This solution, however, Fr. de la Taille asserts, is historically untenable.

An interesting sidelight of the question is that Thomas Barlow, the "father of the Anglican hierarchy", whose episcopal consecration is so doubtful, was a professed religious of the monastery of St. Osith.[5]

* * *

In the *Gregorianum* for 1922 there appeared a serial article entitled *Salva Eorum Substantia* by Fr. Lennerz, S. J.[6] The subject was the statement of the Council of Trent (Sess. XXI, Cap. 2) that the Church's power to introduce changes in the dispensation of the Sacraments is *exclusive of their substance* (*salva eorum substantia*). Fr. Lennerz claims that by *substance* the Tridentine Fathers did not signify the specific matter and form of the Sacraments, but meant those elements that were instituted by Christ, whether they were determined by Him specifically or merely enjoined generically with the specific choice left to the Church. Hence the phrase *salva eorum substantia* in no way diminishes the probability of the opinion that the matter and form of certain Sacraments were determined only generically by our Blessed Lord, and that accordingly the Church has the power to prescribe a specific alteration in the constitutive elements of these Sacraments.

[3] *Vide* Pohle-Preuss, *The Sacraments*, Vol. IV, p. 122.

[4] *Praelect.*, Vol. VII, n. 668.

[5] *Vide* Barnes, *Bishop Barlow and Anglican Orders.*

[6] *Vide* ECCL. REVIEW, *Library Table*, Jan. 1923.

Fr. J. Umberg, S. J. contributes to the second number of the *Zeitschrift für Katolische Theologie* for the current year another discussion of the celebrated Tridentine phrase. While agreeing with Fr. Lennerz in the practical conclusion that the phrase does not exclude the theory of the Church's power to alter the specific elements of certain Sacraments, he disagrees with his colleague in the line of argumentation by which he arrives at this conclusion. The word *substance,* he contends, as used by the Council, must be taken in the strict sense—i. e. as signifying the specific matter and form of the Sacraments; for in this sense it was in general use among the members of the Council and contemporaneous theologians. Over this specific matter and form, says the Council, the Church has no authority. But, as the context of the decision shows, it is the *ordinary* or *strictly ecclesiastical* power of the Church that is here excluded—that power with which she may decree Communion under one species or both. This kind of power, the Council says, does not extend to an alteration in the specific matter and form of the Sacraments. But, in addition to this ordinary power, the Church possesses another and higher form of authority—*extraordinary* or *vicariously divine,* it is called —by which in certain circumstances she may abolish or alter what has been divinely established. Such is the authority which the Church exercises when she dispenses from vows, or dissolves *matrimonium ratum nondum consummatum.* Whether or not this extraordinary power of the Church extends to the alteration of the constitutive elements of certain sacraments is a question which, according to Fr. Umberg, is untouched by the Tridentine *salva eorum substantia.* Hence it may be held that the Church, with her vicariously divine authority, can change, and in past has changed, the specific elements of some of the sacraments—e. g. by determining only the imposition of hands as the essential matter of Confirmation in the first centuries, and later adding the anointing with chrism as a necessary element.

* * *

An historical and theological treatise *De Poenitentia* has recently issued from the pen of the Rev. P. Galtier, S. J. The author treats at length of the administration of the Sacrament of Penance in the early years of the Christian era. He

rejects the theory that for several centuries the Church was accustomed to refuse absolution to those guilty of certain sins of a most serious nature (*peccata capitalia*). If occasionally absolution was denied even at the hour of death to those who had deferred repentance, this refusal is to be attributed to a well-founded doubt regarding their dispositions. However, in regard to the *relapsi*—those who after once doing penance and receiving absolution had relapsed into their heinous sins —Fr. Galtier holds it more probable that absolution was refused, and perfect contrition was the only means available for their return to grace.

* * *

Archbishop Lepicier has added to his lengthy list of theological works a treatise on Baptism and Confirmation. It is a detailed exposition of the text of St. Thomas.[7] Some of the opinions defended by the learned author differ from the common teaching of theologians—e. g. he holds that a *virtual* intention is required in an adult for the valid reception of Baptism.

* * *

The probability of the Vatican Council being reconvened in the near future has given rise to no little theological speculation regarding the definability of the corporeal Assumption of the Blessed Virgin. A lengthy treatise (in Italian) on this subject by the Rev. G. Mattiussi, S. J., has recently been published at Milan—*L'Assunzione Corporea della Vergine Madre di Dio nel dogma Cattolico.* The aim of the author is to demonstrate that the doctrine of Mary's bodily Assumption is contained in the deposit of revelation and consequently can be defined by the Church as an article of faith. Admitting that *explicit* testimony of this truth is lacking in Scripture and primitive tradition, he contends that it is contained *implicitly* (but formally) in the same passages of Holy Writ from which is deduced the Immaculate Conception—namely, the proto-evangelium, predicting the trumph of the Woman over the devil (Gen. 3:15) and the angelic salutation, "Hail, full of grace" (Luke 1:28). The first text promises a complete victory of Mary over the spirit of darkness—"She shall crush thy head". Death, however, was brought into the world by

[7] *Summa,* P. III, Q. 66-72.

the devil; therefore, to gain a complete victory she must overcome death in a unique manner. But if her body and soul were to remain separated after death until the general resurrection or for a great length of time, her triumph over death would be of the same order as that of other saints. Hence we may reasonably infer that her complete victory over the devil demanded the reunion of her body and soul (and consequently her corporeal glorification) shortly after her death. The other text, by attributing to Mary the fulness of grace, denotes that she possessed in an eminent degree all the effects of sanctifying grace. Among the effects of sanctifying grace, however, is the glorification of the body. Therefore her corporeal glorification took place in a special manner—i. e. shortly after her death, as in the case of her Divine Son.

In corroboration of his thesis, Fr. Mattiussi adduces arguments from tradition and the analogy of faith. His conclusion is that the cumulative weight of all the proofs is sufficient to give moral certainty that the doctrine of the Assumption is contained in revelation and thus can be defined as a truth of Catholic faith.

The same conclusion is sustained in *Maria nel dogma cattolico,* an extensive work on Mariology by Dr. E. Campana, the second edition of which was recently published in Turin. Nor is the praise of Our Lady's prerogatives confined to the Catholic Church, for the London *Tablet* of 30 August gives an account of a sermon delivered by an Anglican divine and published in the *Church Times,* demonstrating the fitness of the Assumption.

An opposite view of this question, however, is sustained by Dr. J. Ernst in the third number of the *Linzer Quartalschrift* for 1924. He contends that up to the present no convincing arguments have been adduced in favor of Mary's corporeal Assumption as a revealed doctrine. The proofs that are presented by theologians, he says, are merely arguments of congruity, and consequently afford no adequate grounds for a dogmatic definition. Dr. Ernst, in this article, especially comments on a treatise *De Assumptione B. Mariae,* falsely attributed to St. Augustine, but in reality dating from the ninth century. In this treatise are found the majority of the argu-

ments used at the present day, yet the anonymous writer regards them as engendering only a pious belief. Dr. Ernst has published his views on the Assumption in book form—*Die Leibliche Himmelfahrt Mariä historisch-dogmatisch nach ihrer Definierbarkeit beleuchtet;* Regensburg 1921. The opinions sustained in this work have been opposed by the Rev. F. Godts, C. SS. R., in a pamphlet entitled *Definibilité dogmatique de l'Assomption corporelle de la T. S. Vierge,* and by E. Campana in *l'Assunta,* a periodical published at Como.

The *fact* of our Lady's corporeal Assumption, which is universally accepted by Catholics and confirmed by thirteen centuries of public cult, cannot be doubted. Whether this truth is contained in the deposit of faith is a matter that only the Church can authentically and infallibly decide. Until the mind of the Church is made known, however, the question is open to theological and historical discussion.

* * *

Another prerogative that is commonly attributed by theological and devotional writers to the Blessed Virgin is that of universal mediatorship, whereby all graces granted to mankind are to some degree dependent on her intercession. Fr. Bover, S. J., contributes to the *Gregorianum* for March an article (in Spanish) on the teaching of St. Ambrose regarding this prerogative of Our Blessed Lady. The Saint bases this universal mediatorship on the Divine Maternity, inasmuch as the relation of Mother which Mary bears to the Word Incarnate is extended to His Mystic Body, the Church. Thus she is the new Eve—the Mother of all mankind in the spiritual order—through whom the life of grace is communicated to the entire human race.

A similar theme is developed by Fr. Bover in the *Verbum Domini* for August. The dying commission of Christ to His Mother, "Woman, behold thy Son," the writer asserts, denotes Mary's spiritual motherhood of all the faithful. For, since all the other incidents surrounding the Crucifixion (e. g. the division of Christ's garments, the superscription on the Cross) were symbolic of some truth connected with the redemption of the human race, it may reasonably be inferred that our Lord's words, designating Mary as the mother of St. John, besides their literal, had also a symbolic and soteriological

meaning—i. e. that she was to be the spiritual Mother of all those for whom Christ was shedding His Blood. Fr. Bover confirms this interpretation by other passages of Sacred Scripture, especially the references to the Woman in Genesis (chap. 3) and the Apocalypse (chap. 12). He is convinced that Mary's universal mediatorship and spiritual motherhood of the entire human race are contained in revelation, and as such can be defined by the Church.

The mediatorship of Mary is also the subject of a treatise by the Rev. C. Pesch, S. J.—*Die Selige Jungfrau Maria, die Vermittlerin aller Gnaden;* Herder, 1923. The foundation of this doctrine, he states, is the Divine Maternity. He finds fault with the formula "channel of grace" and similar expressions applied to Mary, as seeming to indicate that she is the *physical* cause of grace. Her causality, even though universal, is confined to the *moral* order, and is exercised by way of intercession.

* * *

A recent theological controversy centres about the "state of original justice"—the state which our first parents enjoyed before their transgression. All theologians, following St. Thomas,[8] teach that this state essentially consisted in a threefold subordination—of the body to the soul, the lower faculties to reason, and reason to God. All agree that our first parents were endowed with sanctifying grace—more probably from the first instant of their creation. But the controverted point is whether sanctifying grace was an intrinsic element of original justice or was something adequately distinct from it. For the past four centuries the former view has received the almost unanimous consent of theologians, who taught that the third and highest "subordination" of original justice—that of the reason to God—was in reality sanctifying grace. Recently, however, the opposite opinion has been sustained, especially by the Rev. J. Bittremieux of Louvain,[9] and the Rev. J. Kors, O. P.[10] They hold that while sanctifying grace was conferred simultaneously with original justice, nevertheless it was distinct from the latter; and they claim

[8] *Summa,* P. I, Q. XCV.

[9] *Revue Thomiste,* April-June, 1921.

[10] *La Justice primitive et le péché originel.*

the authority of St. Thomas in favor of their view. A summary of the controversy is given by the Rev. J. Coppens in the *Ephemerides Lovanienses* for April of the current year. Rev. G. Huarte, S. J., in the *Gregorianum* for June, argues that St. Thomas taught that sanctifying grace was one of the constitutive elements of original justice.

As is evident, divergence of view regarding the nature of original justice results in a difference of concept regarding the essence of original sin, for original sin is the *privation of original justice*. Those who hold that sanctifying grace was adequately distinct from original justice must logically conclude that the privation of grace is not the essence of original sin, but only one of its consequences—a doctrine that is not easy to defend.

* * *

In the *Irish Ecclesiastical Record* for the current year a discussion is being conducted between the Rev. D. Fahey, C. S. Sp., and the Rev. E. Masterson, S. J. The controversy first centred about the metaphysical doctrines of Suarez, but it has developed into a debate regarding the obligation of Catholic professors to teach the "Twenty-four Theses" which in 1914 were declared by the Sacred Congregation of Studies to contain the principles and major propositions of St. Thomas. In 1916 a decision of the Sacred Congregation of Seminaries and Universities prescribed that in Catholic institutions these theses should be proposed as safe directive norms (*proponantur veluti tutae normae directivae*) of St. Thomas's doctrine. From these decisions and from official pronouncements of the Church regarding the authority of St. Thomas, Fr. Fahey infers that in all Catholic institutions the professors of Theology and Philosophy are obliged to teach and defend these twenty-four theses, although students and professors (as private individuals) have the right to adhere to contrary views where no doctrine of the Church is involved. From this obligation he excepts Jesuit professors, by reason of a special concession of Pope Benedict XV. Fr. Masterson strenuously opposes Fr. Fahey's views, and contends that all professors, whether Jesuits or others, have the perfect right, despite the aforesaid decisions, to teach and defend doctrines contrary to the twenty-four theses, provided all truths of Catholic faith

be safeguarded. Fr. Masterson lays special stress on the words of the present Holy Father in his Encyclical *Studiorum Ducem*: "In those matters in which the Catholic schools are divided according to the contrary opinion of approved authors, no one is forbidden to follow the view that seems to him more probably true".

* * *

A new scholastic periodical entitled *Unio Thomistica* made its appearance in Rome this year under the auspices of the celebrated Dominican University of the *Angelico*. The initial number (issued in May) contains an article by the Rev. R. Garrigou-Lagrange, O. P., on St. Thomas's doctrine regarding the certainty of faith.

The principle enunciated by the Angelic Doctor is: "The assent of faith in itself is more certain than any form of natural cognition, but accidentally and subjectively (*secundum quid et quoad nos*) it is less certain than natural knowledge based on direct evidence." Fr. Garrigou-Lagrange, true to Thomistic principles, defends the intrinsic supernaturality of the act of faith and the Thomistic explanation of its nature—i. e. that the intellect, when assenting to a revealed truth, implicitly believes, at the same time, the authority of God revealing. Thus, the authority of God is both that *which* is believed and that *by which* one believes (*id quod et id quo creditur*).

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Criticisms and Notes

THE IDEAL SEMINARY. By the Rev. Bernard Feeney. With an Introduction by the Most Rev. Austin Dowling, Archbishop of St. Paul. Edited by the Rev. Jeremiah O. Harrington, A.B., S.T.B., St. Paul Seminary. New York: The Macmillan Co. 1923. Pp. 152.

This volume on the important subject of seminary training, as it is viewed by an American priest, consists of ten chapters which appeared originally in the pages of this REVIEW. It was the author's desire that his reflections should take the form of a permanent manual for the direction of those interested in the formation of priestly leadership to supplant the brick-and-mortar tendency threatening to dominate the spiritual aims of the pastoral office in our day and land of materialistic success. The author had ripened experience in both the practical mission field and in the career of professor of theology, and drew thence his convictions of the ideal of actual seminary education, especially amid our newly developing civilization. He died before he could collect and perfect his material in book form. Its preparation for final publication was reserved to his fellow professor, Father J. C. Harrington, and the modest volume, printed in Ireland, appears with a thoughtful and historical Introduction pointing out the place of the seminary in the Church's economy, as projected since the Council of Trent.

Father Feeney states his argument for a reänimation of the seminary life through the adoption of the spirit which brings back Christ in the conduct of the priest. Christ we find pictured in the Sacred Scriptures. The desired reänimation can be effected only by the men actually engaged in the training of the seminarist. Their choice by the bishop, and their personal responsibility, he considers a matter of supreme importance. "A fiendish person may by a stone-throw destroy a priceless work of art," he argues, and so might a thoughtless educator in the seminary train a seminarist so superficially "that there is no solid assurance of his persevering in the spirit of priestly life". Our author makes no charges against our seminaries, but he maintains that the tendency toward degradation is common. "However perfect at the start, all human institutions drift toward disintegration. . . Community interest dwindles down to self-interest. Work becomes mechanical. The spirit of the founder dies out. . . This may be the fate of a seminary, and shall be its fate inevitably, if the causes of dissolution be not closely watched, and removed as they appear. Trivial and insignificant abuses have to be guarded against more vigilantly than those that are flagrant and grossly subversive. A loose screw, not larger than a

pin-head, may throw the machinery of a steel-plant out of gear. A little vanity in a seminarian, let grow unchecked, may develop into ruinous sensuality in the priesthood."

In view of these considerations the author suggests modifications and improvements. The essential elements of this process of reörganization constitute the ideal seminary. They are a realization of the Life of Christ; study of His doctrines and His actions; and drilling in the habits and practices which He taught and in which He trained His Apostles. Accordingly the author sketches the Apostolic Seminary, and thence deduces the principles that must guide the directors and instructors in our seminaries. These principles are illustrated in the observance of the rule or discipline which affect alike the subjects and the superiors. While the student is bound to be punctual, reverent, careful in the performance of his appointed tasks, the superiors are expected, if they wish to make their instruction affective, to give the example of punctuality, reverence, and fidelity to duty. This illustration of principles is carried into the various departments of study. Here the author shows conclusively the practical value of teaching in the seminary. The object is not chiefly to instruct the young seminarist in the ecclesiastical sciences, albeit that must always be kept in mind; but the chief object of the discipline of study in ascetical, moral, dogmatic and pastoral theology is to *develop the character* of the individual student, so that he may act out his knowledge later from a sense of conviction rather than from that of obligation under ecclesiastical law. Hence the book concludes with a chapter on "Character Building in the Theological Seminary".

Whilst the author writes for and of the clerical seminary as conducted by the secular clergy, he does not contemplate, as already implied, a seminary faculty in which every member is free to arrange his conduct, as would be the instructor in a lyceum or university. He assumes that the seminary imposes a rule of conduct, in harmony with the object of training the student, also upon its directors and instructors. In this sense the priests of St. Sulpice and the Oratorians, as well as religious who, while taking no vows of poverty and obedience, nevertheless pledge themselves to the observance of a common rule calculated to teach the student by example as well as by precept, come under consideration in the ideal seminary. In other words, those who have made the training of the secular clergy, in seminaries on the model suggested by the Council of Trent, their special object—men like St. Charles, St. Vincent, St. Philip, Father Olier of St. Sulpice—saw the necessity of providing a fixed rule for those engaged in the same work. Archbishop Dowling in his Introduction incidentally dwells upon this feature when he refers

to the admirable spiritual training given under the rule of M. Olier. We expect to return to the subject of clerical training later, soliciting further discussion of seminary training in the United States and under similar conditions elsewhere.

THE HISTORY OF THE POPES. From the Close of the Middle Ages. Drawn from the Secret Vatican Archives and other original sources. From the German of Ludwig, Freiherr von Pastor. Edited by Ralph Francis Kerr of the London Oratory. Vol. XIV. Marcellus II (1555), and Paul IV (1555–1559). B. Herder Book Co. St. Louis Mo. and London. 1924. Pp. 509.

Recently we reviewed the thirteenth volume of Pastor's *History of the Popes,* which dealt with the life of Julius III, one of the most important reigns in the long line of Roman pontiffs, not so much by reason of the Pontiff's personal endowments, as for the combination of reform movements which centred round the Holy See in the Council of Trent, the organization of the Society of Jesus and its activity at home and abroad, together with the growth of Christianity in the New World.

Marcellus II, of the Cervini family, remarkable for his bearing and consistent action as a priest, educator, public official at the court of Paul III, in his relations to Charles V of Spain and to Francis I, outspoken in his censure of the abuses in the Church of his day, unmoved by bribes and threats from the royal rivals courting Rome's favor, and his election to the Pontificate while still in the vigor of manhood, is hailed by all the lovers of true religion.

Although he held that lofty office for but twenty-two days, in that short span of time he accomplished an amount of work and left a memory to posterity that prompted the Roman poet Faustus Sabaeus to write:

> Marcelle—ubicunque jaces semper celebrabere
> Honorat non tumulus cinerem, sed cinis ipse locum.

To the Cardinals who elected him he was known as a man of singular piety and humility. His love of learning was only equalled by his zeal to promote it, as is witnessed by his great work for the Holy See as custodian of the Vatican library. Though a secular priest and cardinal, he observed a strict rule in his daily life. On the day of his election to the pontificate he showed his purpose of reform by curtailing the coronation festivities. From the pen of a brother Cardinal, Ercole Gonzaga, we learn how averse he was to idle pomp, how scrupulous in attending to the petitions of humbler applicants, how careful to regulate the order of his household with

the utmost simplicity, how determined to see that the reforms ordered by his predecessor, and which he knew had not been carried out in many respects, were examined and rectified. He died as the result of overwork in the accomplishment of his sacred office. Respecting his preference of poverty those who buried him dared not violate that preference even in the dead. He was buried with the utmost simplicity: all Rome flocked to the tomb to weep for him without pomp and circumstance.

When he was dead it was found that he had made detailed provision for the administration of justice, had with marked impartiality provided for those to whom he was attached or indebted; that he had laid down rules for the administration of the temporal concerns of the Church with strict economy and all-sided control. His first public appeal as Sovereign Pontiff was an address to the warring princes of Europe to make peace under the banner of Christ. Pastor does not omit to show that the reforms in the Curia caused murmuring and discontent among the ecclesiastical office-holders of his household; and that these cares from within must have tended to weaken his health and helped to bring about the stroke that meant death. They who had opposed him in his short life as pontiff bitterly mourned him in death; among them Charles V of Spain, who realized what a saintly and energetic a Pope they had lost.

Very different in character and aims was the next Pope, elected after a bitter contest between parties opposed to each other on political grounds. Eventually Cardinal Carafa was by compromise elected to the pontifical throne and assumed the title of Paul IV. He at once asserted his full power. On the verge of eighty years his erect ascetical figure rose above his compeers amid the magnificent pageant of his enthronization.

His rule is strongly marked during the four years of his Pontificate by the severity of his reforms, though he did nothing to reorganize the suspended Council of Trent. In his aims to establish order at home, to restore Catholic prestige in England, to assert the rights of the Holy See against the encroachment of Catholic princes abroad, he was undoubtedly actuated by just motives. But the autocratic and ruthless methods he employed, his unusual temper and a distrust which ascribed his own ambitious motive to men like St. Ignatius, and hindered the Society from pursuing its aims of higher education and missionary extension, have left a shadow upon the otherwise grand and impressive figure of Paul IV. One gets a view of the human side of the administration of the Church; while the argument that demonstrates her indestructibility is thereby strengthened. The sun of Divine truth does not forfeit its light and strength, though it may struggle through mists and clouds, all the while giving life and strength to the growth which it protects.

THE PROPHET OF CARMEL. By the Rev. Charles B. Garside, M.A. A new edition with a Preface by the Rev. Edward Garesché, S.J.—Revised by the Discalced Carmelites: Monastery of St. Teresa and St. John of the Cross.—Wheeling: W. Virginia. 1924. Pp. 287.

THE LIFE AND WORK OF MARY AIKENHEAD, Foundress of the Congregation of Irish Sisters of Charity, 1787–1858. By a Member of the Congregation. With a Preface by Father John Sullivan, S.J. With Illustrations. Longmans, Green and Co.—London, New York, Toronto, Bombay, Calcutta, and Madras. 1924. Pp. 476.

Father Garside in his eloquent introduction to the life of the great prophet whom tradition has placed in the Church of Christ as the founder and model of the Carmelite Order, contrasts two kinds of saints. First are those who, while they are conspicuous for their spiritual stature, have shown enough of the human in their daily intercourse with men, to make us feel that they are of the common mould. The realization that they are our brethren in the weak nature from which they raised themselves up in their following of Christ, begets the normal desire and courage to imitate them on natural grounds. There are other saints, cast apparently in heroic mould from their birth, who leave the impression that they are uncommon and immeasurably removed from ourselves by the gigantic nature of their spiritual gifts and mode of life. Nevertheless the latter, as much as the former, are designed, in God's merciful relation to man, to serve as practical lights and guides in our efforts to attain to the restored likeness of original perfection in God.

An illustration of this fact is presented in these two biographies, which picture to us the extremes of the prophet, the stern solitary of Galaad, and of the amiable Cork lady who, having been baptized in the Episcopal church, eventually outdoes in virtue of living the Irish ancestors on her Catholic mother's side.

What we learn from the history of Elias the Carmelite prophet is the divinely attested power of faith and prayer, virtues which lead to the wondrous achievements as exemplified in the followers of the Rule of St. Teresa and of St. John of the Cross.

As a biography in the ordinary sense of the word the life of the Thesbite Elias does not furnish such details as make up a continuous chain of interesting events. His appearance is sudden, like a stroke of lightning. He stands up before Achab, the idolatrous king of Israel, and announces famine and draught as God's punishment upon the nation. The figure of the prophet is not that of a messenger but that of an avenger in whose power God has placed authority to destroy and preserve. He appears like a column of fire. Before

Achab can wreak his vengeance on the bringer of ill omens the seer disappears. Amid the common distress he is sheltered near the stream Cherith, fed by ravens, and by the widow of Sareptah. Again after three years he appears before Achab; this time with a challenge. The victory over the prophet priests of Baal is accompanied by a return of rain. Once more the king, blinded and obdurate, as the murderer of Naboth, is denounced by the prophet, who finally earns the reward of being taken up to heaven.

These facts are made the occasion by Father Garside of reflection on the spiritual value of courage in a holy cause, such as presents a singular contrast of qualities in one who, while fearless and bold in denouncing wrong, pours out his heart's benevolence to save a poor widow of Sidon from hunger and from the sorrow of losing her child by death, thereby extolling the corporal and spiritual works of mercy.

The reader readily perceives how such a description answers the purpose of a biography which takes value and imprimatur from the inspired author of the Book of Kings whence it is mainly taken. The story thus told reads well. It is in the literary order what Mendelssohn's Oratorio is to the lovers of sacred music.

Serving quite the same end, but by a wholly different literary process, the writer of the life and work of the Irish foundress presents an attractive model for the attainment of holiness. Though nominally a Protestant and belonging to a family in easy social circumstances, Mary Aikenhead is nursed in the humble home of an Irish Catholic farmer, to whose care the child was entrusted for the first six years of her life. When later she returns to the family circle of her father's house she enters fully into the new life of pleasure, until the religious contrast bears in upon her young mind and carries her memory back to the affectionate spontaneity of her earlier devotion. The separation from her father, who becomes a Catholic on his deathbed, bids her promptly to adopt the faith in which she had been instructed by the humble Irish nurse who had taught her to love at least its graces. The girl of twelve comes also under the influence of a priest, the Rev. Daniel Murray, later Archbishop of Dublin, who directs her talents and inclinations into a new channel of religious activity which the circumstances and immediate needs of Irish Catholics called for. After a novitiate in the Bar Convent at York she returns to Dublin prepared to enter upon any practical work of charity that should make appeal to her. Famine and plague soon pointed the way, and with a courage and spirit of sacrifice that overcame every obstacle, from critics as much as from friends, she succeeded in making the Congregation of Irish Sisters of Charity a power for good not only in Ireland but in France and

Australia. She infused the energy of divine love into countless hearts, and relieved misery through rescue and hospital work, everywhere. A characteristic trait, showing the true religious, manifests itself especially in her letters to her nuns. When sometime later Mother Catherine MacAuley, foundress of the Sisters of Mercy, was moved to undertake similar work of charity under another rule of life, and established a house in Cork, Mother Aikenhead thought it wise to send a gentle word of warning to her Cork community (25 Jan. 1833), writing: "Yesterday four were professed at the House of Mercy. Let us take care of every illusion of false zeal or false love of our Institute. Both are intended for the same great end of promoting the glory of our Heavenly Father and the good of the poor. We cannot promote either, if charity does not reign in our hearts; all other feelings merge in self, and miserable earthly preference of self will banish the Divine Spirit from us." A more beautiful spirit can hardly be found in a superior. At her death at the age of 72 she could bequeath to the Catholic world the image of a perfect religious, as she is pictured in the biography before us. She proves the truth of the saying that an Irish nun trained under English discipline makes a model superior.

DOCUMENTS ILLUSTRATIVE OF THE HISTORY OF THE CHURCH. Vol. II, 313-461 A. D. Edited by B. J. Kidd, D.D. (Translations of Christian Literature: Series VI, Select Passages.) Society for Promoting Christian Knowledge, London; The Macmillan Co., New York. 1923. Pp. 346.

THE CHRISTIAN CHURCH IN THE EPISTLES OF ST. JEROME. By the Rev. L. Hughes, M.A., D.D., Vicar of Saffron Walden. London: Society for the Promotion of Christian Knowledge; The Macmillan Co., New York. 1923. Pp. 117.

Whilst the ecclesiastical student is, as a rule, taught from Latin texts, and familiarized with the patristic and conciliar sources of Catholic theology, more especially in its dogmatic aspects, he relies later on in his preaching and catechetical work upon apologetic handbooks in the vernacular. He will get substantial help from numerous translations published by the Society for Promoting Christian Knowledge. These are as a rule done with scholarly care, giving references and critical notes that serve as an inducement to more minute study. Dr. Kidd's collection of documents, covering a century and a half of Catholic Church history during the critical period when, having emerged from the Catacombs and being freed

from pagan persecution, she was able to unfold the deposit of faith handed down from the Apostles, is a good example of the constructive work done by the Society. Its writers are actuated by motives of love for truth, though they do not profess adherence to the Roman Catholic Church. In a small volume of less than 350 pages we have 238 pertinent citations on doctrine and discipline of the early Church, of documents from Eusebius, the Councils of Nicæa, Alexandria, Antioch, Constantinople, Chalcedon, and others; from the great Doctors and Fathers, popes, bishops, emperors, missionaries, as well as from heresiarchs when their testimony throws light upon the doctrines and practices of religion. The sources quoted include such widely separate witnesses as Athanasius of Alexandria, and Ulfilas, St. Etheria and St. Patrick, Valentiania III, the defender of papal prerogatives, and Iazdegerd, king of Persia, the persecutor of Christians. All this is valuable material for the student of church history as well as of religion in which the editor does not mar his material by partisan comment or personal points of view.

Another class of studies in church history published under the auspices of the Society for Promoting Christian Knowledge is that which includes Dr. Hughes's characterization of the Christian Church taken from the Letters of St. Jerome. These letters cover a wide range and deal with the morals of the clergy, their grades and ranks, their asceticism, polemics, heresies, and the general conduct of worship and religious practice intended to indicate the prevailing doctrine and liturgical usage of the time. Excepting the Migne edition of Latin Patrology, Dr. Hughes draws in the main from non-Catholic sources, and whilst this does not appear to affect materially his quotations from the Epistles of St. Jerome, it considerably influences the author's interpretation, sometimes, we regret to note here, at the expense of historical truth. Thus, speaking of the position of deacons, Dr. Hughes quotes from St. Jerome (Ep. CXLVI) an indictment to the effect that the diaconate was held by many of the clergy and people to be above the presbyterate in authority. "At Rome apparently a presbyter could only be ordained on the recommendation of a deacon", and "their (the deacons') pay, too, was higher than that of the priesthood, probably because of the fewness of their number" (p. 11). The latter statement is made on the authority of Zozomen, who "says that there were only seven in Rome" (ibid.). Dr. Hughes here speaks of deaconship as a sacred order which leads to the priesthood. As a matter of fact the seven Roman Deacons were a class distinct from deacons in the ordinary sense, as are to-day the Cardinal Deacons of the Roman Church. They represented a dignity that still continues in the Church, and

the incumbents of which have authority over bishops and priests in general, even though they be not themselves actually in priest's orders. They were even in St. Jerome's time known as "Diaconi Regionarii", to distinguish them from the "Diaconi Stationarii", of whom there were many who served the priests at the altar. Their superiority was of an administrative character only, and stood toward the priestly order in the same way as a governor in the former Papal States was regarded by the clergy of those States. This distinction entirely removes the impression that the diaconate was supposed to be above the priesthood. Zozomen mentions many subordinate deacons in other parts of his writings, though he does not speak of the common order at Rome.

There are other inaccuracies which lead to misconceptions of St. Jerome's character in Dr. Hughes's method of citation. Speaking of the saint's "exaggerated view of virginity as the one and only perfect way of life, and his equally unreasonable depreciation of God's ordinance of matrimony", he commends Dr. T. R. Glover's note in *Life and Letters in the Fourth Century,* where the latter (p. 127) writes: "Jerome is never so copious or so colored as when he dilates on the glory of celibacy, and the poverty, pettiness, and ignominy of married life." Now if both authors had done a little more reading of St. Jerome's Epistles they might have discovered that he explains and fully justifies what he says in two letters to his friend Pammachius who had sent him an account of an apostate monk in Rome making the identical charges which Dr. Glover and Dr. Hughes repeat. St. Jerome says that he was writing polemically (*gymnastikos*), not expounding doctrine on marriage and its dignity. Hence he lays emphasis on the advantages of virginity. Helvidius, an Arian layman, had intemperately attacked the Catholic doctrine of the perpetual virginity of the Mother of Christ. Afterward a Roman monk Jovinian, whom the saint calls an "Epicurus Christianus", had published similar depreciations of the virginal state. Against these two St. Jerome addressed his *Adversus Helvidium de Mariae Virginitate perpetua,* and two books *Adversus Jovinianum.* Naturally he extols the state of virginity, as does St. Paul in his Epistle (1 : 7) to the Corinthians and by implication also when he recommends bishops not to marry a second time. He defends the superiority of chastity to marital indulgence, though lawful, and in doing so points out the weaknesses of the latter. In the Epist. XLVIII and again in L we get the true mind of St. Jerome, though no doubt he wished to extol celibacy, as does the Apostle of the Gentiles when he quotes his own example as worthy of imitation.

CAMPAIGNING FOR CHRIST. By David Goldstein and Martha Moore Avery. The Pilot Publishing Co., Boston, Mass. 1924. Pp. 457.

This book will interest the present reader chiefly for two reasons—the one personal, the other doctrinal. On the personal side it tells a story of zeal and courage and sacrifice for the spread of the faith. Doctrinally it presents the truths which the authors explained to the man in the street on their unique trans-continental mission.

Mr. Goldstein, as the reader will doubtlessly remember, is a convert from Judaism. Mrs. Avery is a convert from Protestant Episcopalianism. In gratitude for the gift of faith the two converts founded or at least were largely influential in establishing *The Catholic Truth Guild,* and in accord with the purpose and spirit of that organization they embarked on their crusade or rather "campaign for Christ". Starting out on an auto-van publicly blessed in Boston by Cardinal O'Connell, 1 July, 1917, they made a tour of some of the principal parts of Massachusetts—setting up their auto-rostrum in the streets, addressing the assembled crowds and distributing Catholic publications.

After several weeks thus spent they departed for the Pacific coast, sending the car in advance by freight. At the Golden Gate their auto-van was more substantially rebuilt and after a brief missionary tour of California they started on their return journey of thirteen thousand miles, halting here and there on the way to address the multitudes and to distribute Catholic literature. With rare exceptions the "campaigners" were welcomed by bishops, priests, and the Catholic laity, while almost invariably the non-Catholic crowds listened attentively and respectfully; not infrequently individuals asking questions and seeking for private interviews. The whole journey and the general experience of these lay missionaries went to show that religion has still a hold on the vast multitude of the unchurched; and that the average man and woman are ready to hear, inquire into and read the message that is brought to them. The field is white with the harvest and the workers—few though they be in this sort of reaping—gather fruit which, even if it be not brought at once into barns always visible to human eyes, appears nevertheless to be made more nearly ready and probably often to be actually garnered for the heavenly Householder.

The personal experience of these zealous lay teachers occupies but a small part of the volume. The greater portion is taken up with the *substance* of the instruction communicated to the crowds gathered around the auto-van on the highways. We say the *substance,* for the matter is not shaped in the form of address or lecture. It covers such topics as the average public are likely to be interested in from

experience or casual reading; namely, the Bible, Christ, Peter, the Church, the Jew, the Sects, Education, Good Works. The Sacraments are likewise explained in some detail.

Both writers having been prior to their conversion active in the Socialist movement are intimately conscious of the temper, the tone, the spirit of the popular mind, and having had much experience in addressing that mind they know how to gain and hold the attention of their peculiar audiences.

Priests therefore, especially such as are thinking seriously about bringing Catholic truth to the people who refuse to come to church, will be interested in this adventure of *Campaigning for Christ*. The faith, zeal, courage of these lay apostles cannot fail of being stimulating examples, while the experience of the campaigners and the line of conferences they employed will undoubtedly prove interesting and informing. The book will be especially suggestive and instructive to others of the laity who under the urgency and guidance of the clergy may desire to go forth and do likewise.

The volume is provided with a valuable table of contents and a good index which unlocks the large amount of statistical and miscellaneous information enmassed between the covers.

It is to be hoped that a second edition will soon be demanded which will afford the opportunity to correct a few minor inaccuracies and typographical errors.

CHRISTIAN SCHOOLS AND SCHOLARS, or, Sketches of Education from the Christian Era to the Council of Trent. By Mother Francis Raphael, O.S.D. (Augusta Theodosia Drane). New edition, edited by Walter Gumbley, O.P. New York: Benziger Brothers. 1924. Pp. xvi—742.

HISTORY OF CHRISTIAN EDUCATION. By Pierre J. Marique, Pd.D., Ph.D. Volume I. New York: Fordham University Press. 1924. Pp. xiii—209.

The fingers of one hand will suffice to count the number of recommendable books on the history of education. Foremost on the brief list stands the first of the two books above. And that both on the ground of its wealth of historical information and its distinctive grace of style. The author, as humble a religious as she was an accomplished scholar, withheld her name, secular as well as religious, from the title page. Both however receive a place in the recent edition. The two volumes of the original are now compressed into one. The compression has resulted in no diminution of the subject matter and with little sacrifice of the comeliness of form; the quan-

titative alteration having been effected simply by employing paper of a lighter fiber. The textual improvements are of secondary importance, consisting as they do merely of occasional references to the pertinent literature that has appeared since the book first saw the light in 1867. The reissuance of a book so well known calls for no detailed review at this late date. Its permanent place and prestige have long ago been assigned to it and for all time assured.

The work, as its title suggests, envisages education on the side of its agencies personal and institutional, surveying them from their rise first in the East and then in the West as far down as the Protestant Revolution and the Counter-Reformation inaugurated by the Council of Trent. The school and the scholar are placed in the foreground, as they were founded, stimulated, and directed by the Christian faith and life.

In the other book in title above the educative work of the Church stands to the front, the teacher and the institution being less prominent. Accordingly a number of subjects treated in its nine chapters would seem to belong rather to the history of the Church than to the history of education. Thus we find at the beginning a sketch of the Roman world, with the geographical, political, industrial, cultural, and moral conditions delineated. Farther on there is an outline of the national history of the Western World, and beyond that an account of Mohammedanism, feudalism, chivalry, the crusades, medieval industrial conditions, the guilds, and so on. Taking, however, the author's viewpoint, all these topics have a necessary place in a work whose aim is to explain how the Church educated the Romans and the new nations of the West not only in schools but in every department of human life. Christianity is shown to have "organized a system of schools, elementary, secondary and higher, which knowing no distinction of class or nationality and being controlled by the Church, formed a public system of schools in a sense which had never been realized before nor has been since". But the school "was only one of the many Christian educative agencies. Through her Sacraments and prayers, her festivals, her ritual and places of worship, through preaching and missions, through the work of her religious congregations, through every social institution, pervaded as it was with the spirit of Christianity, the Church exerted a deep influence on her fold" (p. 203). From this standpoint the book may be styled a series of chapters from the Christian Philosophy of European History. As such it possesses a distinctive value which is further enhanced by the specifically educational history which it unfolds.

The present volume is the first of a projected series on the history of education. It covers the subject from the opening of the Christian era to the fifteenth century.

Based partly on original sources and partly on a wide range of the related literature, amply documented, provided with lists of questions for discussion, a serviceable bibliography, and an adequate index, the work makes a valuable college text book; while the smoothly fluent style and the many fine halftone illustrations commend it as an attractive cultural medium to the educated reader, lay, cleric, or religious.

THE NEW SYSTEMATIC CALENDAR, 1925. 28 Days per Month and 13 Months per Year. Compiled by the Rev. Louis Unger, Lorain, Ohio.—Julis Konery: Cleveland, Ohio.

Although the change in the Universal Calendar which has been under consideration for a number of years has not been officially settled either by the secular or the ecclesiastical authorities, the one here published, collaterally with the Gregorian calendar, is the one apparently most favored by the leaders and eventual judges of the movement. As we have discussed the question of calendar reform on different occasions, most of our readers are familiar with the irregularities that call for a new arrangement of the days under the solar and the lunar system. The agreement which has fixed upon thirteen months of twenty-eight days, each beginning with Sunday, is disturbed only by the overlapping of one day from the 365 days of the old reckoning. This day is assigned as a *dies non* (Thanksgiving Day), at the end of the year, or, as some have advocated, it may be ignored until seven days are reached which become then an extra week. This latter method preserves the seven-day system of weeks, indicated in the Scriptural injunction of the Sabbath.

Meanwhile attempts are rife to try out the system of 13 months of twenty-eight days; and the Rev. Louis Unger's calendar offers an easy opportunity to familiarize us with the result. This is of special importance to Catholics, since they observe a fixed cycle of feasts apart from the commercial and secular reckonings which make such calculation a fixed and necessary institution.

We have then in this new form an extra month inserted between July and August, under the title of "Medius" or Middle Month. The New Year begins with Sunday. So does every month and every week. The Sundays occur always on the 1st, 8th, 15th, and 22nd days. The Mondays always on the 2nd, 9th, 16th, and 23rd days of each month. Calculation as to future events is thus made comparatively easy. We know invariably that Advent occurs on Sunday, 1st of December; that the feast of the Immaculate Conception falls on

the following Sunday, 8 December; Christmas always on a Wednesday, 25th December; Ash Wednesday invariably on 25th February; St. Patrick's Day always on Tuesday, 17th March; Easter Sunday on 15th April; Ascension Thursday, on 26th May; and the Assumption of Our Lady on Sunday, 15th August; All Saints' Day on Sunday, 1st November. It is readily seen from these data that Catholic holidays are likely to be placed in a way that facilitates their popular observance. The makers of the new Calendar no doubt had this fact in mind, for a very large proportion of the people who use the calendar are influenced by religious considerations. The present specimen is well printed and serves the purpose of a wall calendar such as is found in counting-rooms and public offices. It compares the old and new calendars at a glance. At the same time the price (25 cents) is reasonable enough to allow of its common use.

SERMONS INEDITS — Une Station à la Sorbonne (VI édition). Par l'Abbé Henri Perreyve. P. Téqui, Libraire Editeur: Paris. 1924.

There is something so exquisitely engaging in the writings of Henri Perreyve, the intimate of Lacordaire and Gratry, that one loves to linger over the thought of them as over the fragrance of thyme or lilies. His sermons are not characterized by the brilliance of the great French orators, but they reveal a depth of thought and sympathy expressed with the accuracy and choice of words that suggest the teacher at the Sorbonne. His *Lettres* and *Méditations* are reflected in his sermons, and everywhere they are the utterances of a holy priest besides being the *Pensées choisies* of a literary artist. Perhaps one should hardly recommend these sermons to American preachers. Their form is not adapted to our conditions of life or to our modes of thought or expression. And yet they invite reflection in an original way upon topics that engage the educated and those who have an appreciation of the higher aims in life. Such is the trend, for example, of the discourse on the vocation of the fine arts addressed to an association of musicians who met each year, on the feast of the Annunciation of Our Lady in the church of Notre Dame at Paris, to consecrate their labors to Mary's honor; or the sermon on the poverty of Jesus in our Tabernacles delivered to the Tabernacle Society in the Church of St. Thomas of Aquin; or again the discourse preached to the Polish exiles at their annual Requiem service, on national justice and peace; on Mary as the Queen of the sciences; and so on. Some of these reflections are not new; but they are not so well known as to forbid our mentioning them for the benefit of those who seek fresh material as incentives for meditating upon and teaching the word of God.

Literary Chat.

Errors of history live long and die slowly. Many of them seem to be indestructible. Such for instance is the claim that democracy and civil liberty sprang from the philosophy of the sixteenth-century Revolution and the teachings of Luther and his followers. The claim, though demolished by Balmes, Kurth, Guizot, and many other recognized scholars, has never been dispelled from the general consciousness. It is gratifying therefore to find the subject ably discussed in a booklet issued by the International Catholic Truth Society (pp. 144, Brooklyn, N. Y.). The title is *American Democracy and Catholic Doctrine*—a Study in the Origin and Development of Democracy by Sylvester J. McNamara, M.A. The material appeared previously in *Truth*, the well known organ of the I. C. T. S. Mr. McNamara sketches the history of Democracy from the beginnings of Christianity, down through the Middle Ages, during the Reformation period and subsequently. He also traces the sources of American Democracy and the Declaration of Independence and proves convincingly that neither owe their origin to Rousseau and the *Contrat Social*. It is a solid, clear and well-written tractate and should do good not only by dispelling inveterate prejudices regarding the attitude of the Church to American Democracy but also by furnishing our Catholic laymen and women with instruction on a subject concerning which they are too often uninformed or indeed misinformed.

Under the title *Political and Social Philosophy*, Dr. O'Mahony, well and favorably known for his edition of *French Sermons and Panegyrics of the Saints from Bossuet and Bourdaloue*, has translated and edited about a dozen of the *Conferences* of Père Lacordaire. Besides treating of the influence of the Church on the leading social virtues, these discourses cover her relations to the State, to civil liberty, political authority, and so on. While social and civil conditions have changed greatly since the saintly Dominican electrified the elite who thronged the spacious cathedral of Notre Dame, nevertheless the great principles, philosophical, ethical and social which he expounded and vivified by his burning eloquence, are immutable and are as applicable to present-day conditions as they were to the social and civic state of things in the middle decades of the nineteenth century. Lacordaire's thoughts are no less practical than they are inspiring. Not the least valuable feature of the present collection are the editor's annotations wherein sidelights drawn from kindred literature are thrown upon Lacordaire's ideas and teachings. The book is handsomely issued by Kegan Paul, of London, and Herder Book Co. of St. Louis.

For some time the attention of apologists and home missionaries, especially in large industrial centers, has been directed toward the conversion of our Jewish fellow citizens. There are organized movements in progress to this end, started in European Ghettos, but taken up with singular earnestness in cities like New York. To priests whose opportunities bring them in contact with Jewish people a modest volume by a convert from Judaism, Miss Rosalie Marie Levy, under the title *Why Jews Become Catholics*, will prove of special interest and help in furthering conversions. It gives in brief narrative the history of prominent converts from Judaism. Among the forty-odd examples we find representatives from all walks of life, educators, artists, professional men and women, persons of wealth and distinction, many of whom devoted their means and talents to religion as priests, monks, and nuns, thus proving not merely their sincerity but the realization of the Messianic hopes in Christ's service.

The same writer issued some years ago a booklet, *The Heavenly Road*, in which she shows how the logical thought and consistent path through the reading of the Old Testament inevitably leads the devout Jewish seeker of truth into the Catholic

Church. Besides being interesting and of apologetic value, it contains some new illustrations from real life, and modern in type, by which priests may give color and force to their sermons and instructions. (Publisher: R. M. Levy, 14 E. 29th Street, New York).

The *Catholic Writers' Guild of America* (128 W. Seventy-First Street, N. Y.) publishes a handsome *News Bulletin* as its official organ beginning with August last. The immediate object of the Guild is to "unite in its ranks all Catholic writers in order (a) that the writers shall become better Catholics; (b) that the Catholics become better writers, and (c) that Catholic thought on vital questions of the day shall receive a proper hearing." The leaders of such a program need and deserve every help; for they are before a most difficult task.

A leading feature of that task we take to be the power of discrimination, and the courage to maintain a judgment and standard in writing which prevent the personal energies of the individual from supplanting objective valuation of their work and the work of their fellows. Two things make for progress in the cause of Catholic literature; and they are not necessary for what we commonly term success. One is an absolutely high standard of spiritual values. The other is work, work, work, as Canon Sheehan used to say, repeating Carlyle.

Verboten is a sheet being published in Chicago which makes a special appeal to Catholic patronage under the plea of supporting our interests. Priests who have thoughtfully read the first issue need not be told what an insidious hostility to the faith of Catholics lurks under the printed words.

Matre and Company (Chicago) publish a prettily illustrated (in colors) interpretation of the *Our Father* in which the *Psalter* is issued by way of parallel. The letterpress is designed for young readers; and the sixteen quarto pages help to solve one of the Christmas gift problems for children.

Among recent publications of Lives of Saints we receive number two of the Orchard Books, *The Lives of the Brethren of the Order of Preachers*, 1206-1259, translated by Fr. P. Conway, O.P., and introduced by Fr. Bede Jarrett, O.P. This gives the story of the Foundation of the Order and the Legend of St. Dominic, together with the doings of the first brethren, notably Blessed Jordan of Saxony. Whilst there is much that to the critical mind is purely legendary, those who appreciate the spirit of the ages of Faith will find only edification. (Benziger Brothers, New York, Cincinnati, Chicago.)

A new edition (sold for the benefit of Tyburn Convent, London) of *Tyburn and the English Martyrs* by Dom Bede Camm, is issued to bring the contents into line with the forward step in 1923, making the 252 martyrs subject for the Apostolic Process of Canonization. They are called "Venerable" and thus enjoy a certain cult in Catholic liturgical devotion.

The Rev. L. X. Fernandes, Indian Missionary and zealous promoter of popular education, Madras, has caused the printing (by the C. N. T. Institute, Vepery, Madras) of Father F. W. Faber's English translation of *The Life of St. Francis Xavier*, originally written in Italian by Frs. Bartoli and Maffei of the Society of Jesus. The volume is part of the "Pro Deo et Patria" Series, and bound to spread the missionary spirit among the Catholics of India.

From St. Anthony's Press, Forest Gate, London, are issued several pamphlets dealing with *Francisan Activities in England and Scotland*. The topics are suggested by the occurrence of the seventh centenary of the coming of the Friars to England. The series includes papers by Frs D. Devas, V. Fitzgerald, A. Murphy, M. Creamer, C. Walmsley, and a Tertian nun of the O. F. M.

The Catholic Social Year Book is always a valuable contribution to the

literature of social science. The issue of 1924, the fifteenth annual, is entitled *Letters on Social History.* When we have said that the letters were contributed originally to *The Christian Democrat* by Father Plater, nothing need be added in commendation of either their matter or their form. Written for the service of Catholic Evidence Lecturers, they retain in their reimpression the wealth of apologetical fact and argument and the simple form of expression which made them so serviceable in the cause for whose vindication they were first compiled. In the twelve letters which make up the contents of the booklet, an outline of the labor problem as it was confronted in pre-Christian times by slavery and as it was treated in the Middle Ages by feudalism and the guild organization under the Church's inspiration and guidance, is unfolded. The subject is a large one but within the limits of less than eighty pages quite a comprehensive and distinct survey is presented. (Catholic Social Guild) (Oxford, England.)

The Dearest Girl is the title of a recent novel by Marion Ames Taggart. The chief role is taken by Pamela Harcourt who, orphaned at the age of fourteen, goes to live with her aged and wealthy aunt, whose name she bears. Pam is an unbaptized Protestant, but she meets with the Larkins, a Catholic family of humble though virtuous estate; and won by their cheerfulness and simple goodness she is drawn to the Faith. When she declares her intention of becoming a Catholic her aunt disowns Pam and sends her to the two half-sisters who had set their hopes on sharing the elder Pamela's fortune.

However, Aunt Pamela on reflection and out of admiration for the child's firmness of character—which in so far resembles her own— relents and bequeaths her wealth to Pam, and the story moves on naturally to a happy ending. Pam's is a charming personality, open, frank, cheery, one that well deserves the title "the dearest girl"; one, too, that our parochial and convent school maidens, and even their elders, will be the better for knowing and imitating. It is a healthy story, hearty, humorous, and agreeably told. (Benziger Brothers.)

Lovers of boys as well as the boys thus loved will be glad to get hold of Cecily Hallack's *Beardless Counsellors.* She tells the experiences and reflections of her boy-tramps with such exquisite candor and grace that one wonders how she could know without being a tramp herself. But women have the keys that unlock the hearts of young boys and if they use their power with the good-humored charm of this English writer the outcome cannot but be good men. For that reason priests may find something to learn from the nineteen chapters of this story of boy scouts largely told by themselves. (Sands and Co., London: B. Herder Book Co., St. Louis, Mo.)

The difficulty of selecting the proper gift book for "that boy" has been lessened this season by the publication of a new story by Fr. Boyton. The title, *Where Monkeys Swing,* is itself sufficiently exhilarating to create thrills in the insides of any healthy boy. The lad who has read *Cobra Island* or *Whoopee!* will know what to expect when he learns that he is going to hunt for monkeys with Mousie Moran in the jungles of India up beyond Bombay, fight black panthers, scotch deadly cobras, and incidentally learn something on the spot of the experiences of the missionary hero who exchanges the comforts of "God's Own Country" for the poverty and privations of the squalid huts of the Hindustanees. Like the author's previous books this story of Indian jungles, school, and village life, though vibrant with the boy's contacts with nature, touches skilfully here and there the note that keeps him mindful of higher things and motives. (Benziger Brothers, New York.)

All, young and old, who have read *The Outlaws of Ravenhurst,* by L. M. Wallace, will welcome another story from the same gifted pen. If anything, *The Lure of the West* is more intensely gripping than its predecessor; albeit, it may for that very reason be perhaps less plausible, while the several episodes of the narrative may not be so closely interwoven as a critic of literary art might demand. None the less it is a powerful story—

original, individual, non-conventional. The writer is endowed with a most vivid and rapidly constructive imagination and a rare power of picturesque and swiftly stacatoed expression —gifts that should harvest even greater values if devoted to short story production. (Joseph H. Meier, Chicago.)

The gift problem is likely to be still further lessened by the advent of Dr. Walsh's recent book *The World's Debt to the Catholic Church* (Boston: The Stratford Publishing Co.). With his wonted fluency and varied culture the genial Doctor tells what the Church has done along the Christian centuries for the fine arts, science, philosophy and the manifold institutions of beneficence, corporal and spiritual. Whatever Dr. Walsh writes is sure to be illuminating and cheerful—just the qualities one looks for in a gift token. Needless to say, his latest book is no exception in this respect.

Battailles d'Idées by *Canon Bouyssome* of the diocese of Tulle in France is one of those books of many-sided culture which, to use the words of the Bishop of that Diocese, "interests, draws [the newer word would be *intrigues*] and captivates" the reader, be he a philosopher, a *savant*, or a man of letters. The ideas over which the "battles" are waged relate to God, to the good (and evil), and to the true. The problems that centre in these supreme objects are discussed between a chief of the medical staff, a major in the late war, and a priest, his secretary. The physician is an avowed sceptic and an infidel, but he has a warm regard for his clerical secretary, and the two on their walks discuss the most vital problems of philosophy and religion. The dialogue form admits of the interplay of keen dialectic, with the facts and theories of science. The whole is conveyed with a wealth of culture and literary distinction which relieves the metaphysical abstractions from all aridity and captivates the intellect by the play of wit and brilliant rejoinder. The book in subject and style is not unlike Fr. Hughes's engaging volume *On Truth*. The conversational form will be especially appreciated by students of the French language. It will prove both culturally and linguistically serviceable. (Paris, Gabriel Beauschene).

The *Catholic's Manual* is especially prepared for the use of Catholics who wish to practise their religion understandingly. This means that it conjoins an adequate amount of instruction, doctrinal and liturgical, with a comprehensive and judicious selection of devotions for ordinary as well as special occasions. The volume is of a convenient size, neatly made and strongly bound. The type is clear and the paper practically opaque, notwithstanding the goodly number of pages—features that commend the book to the average person. Lastly, the contents have been revised and corrected in accord with the New Code. (Diederich-Schaefer Co., Milwaukee.)

The REVIEW has previously called attention to the *National Health Series* — a collection of booklets (averaging about 18000 words apiece) each of which is compiled by a recognized authority on the respective subject, and deals in accurate but relatively untechnical terms with some particular department of hygiene, preventive or remedial, individual or collective. The series, consisting in all of twenty booklets, has just been completed by the issuance of the concluding six. It is impossible for us to treat of these separately. The following titles of the latest additions will give the reader an idea of the general scope of the series and the pertinence of the individual treatises to his own personal or professional needs and relations. The list, moreover, may suggest to the priest the importance of these little manuals for his pastoral and educational ministry. *Adolescence; Educational and Hygienic Problems*, by Maurice A. Bigelow, Ph. D., *Exercises for Health*, by Lena L. Meanes, M. D., *The Child in School; Care of Its Health*, by Thomas D. Wood, M. D.; *The Health of the Worker; How to Safeguard It*, by Lee K. Frankel, Ph. D.; *Home Care of the Sick*, by Clara D Noyes, R. N.; *Your Mind and You; Mental Health*, by George K. Pratt, M. D.

The volumette entitled *Your Mind and You* is likely to afford hints of value for the priestly ministry. Mental upsets, insanity, nervousness, crime, delinquency, dependency, and the like, are borderland phenomena the interpretation whereof calls for knowledge and experience of physical as well as psychical conditions, causes and effects; and the priest may and should avail himself of suggestions afforded by books of this kind. So too with the volume on *Adolescence*. On the other hand, his experience supplemented by treatises on the spiritual life, teaches him that he possesses in the confessional, helps and remedies such as no amount of psycho-analysis, particularly of the Freudian variety, is capable of supplying. This of course is not meant to imply that psychiatry is of no service. In its place and in the hands of prudent experts it may relieve and even cure certain mental disorders, especially in the case of subjects to whom the Sacrament of Penance is an unknown or unused remedy. The National Health Series is published by Funk and Wagnalls, N. Y.

Convent School Girls have another treat prepared for them in *The Awakening of Edith* by Inez Specking, whose *Missy* has but lately furnished them such innocent and delightful entertainment. Edith is a wholly original character. Impulsive but of a fundamentally wholesome nature—kind, sympathetic and ever alert to catch or create the funny side of school life and experience, whether in class, hall, dormitory, or playground—she is loved alike by her companions and by her teachers, who see that her faults spring from thoughtlessness and the innocent flow of sheer playfulness. In the end, at the closing of Fr. O'Connor's retreat, the undercurrent of her truer noble self comes to the surface and the higher direction which it is thenceforward to take is left to the easy surmise of the discerning reader.

Though the setting of the story is the Convent Academy, the characters are such as will appeal to healthy young maidens generally. Religious teachers too will find in its pages recreation and maybe some educational suggestions. (Benziger Brothers.)

Mother St. Paul has added another volume to the list of spiritual treatises, wherein she considers our Lord in various human relationships. (*Ortus Christi, Lumen Christi, Dona Christi,* and others.) The recent accession is called *Societas Christi*. Under this title she molds the Exercises of St. Ignatius into an eight-day retreat. The material is arranged under "Day" headings: Day of Awakening; Day of Fear; Day of Repentance; Day of Generosity; and so on for the eight "Days". Each day's meditations are analyzed and presented schematically, so that the eye is made to help the spiritual faculties. The writer has had much experience in giving the Exercises at the Birmingham House of Retreats, and the present book has developed a sound theory from long practice, a theory which religious—both those who give and those who make retreats—will find serviceable and easily adaptable. (Pp. 244. Longmans, Green & Co.)

Books Received.

THEOLOGICAL AND DEVOTIONAL.

God in His World. By Edward F. Garesché, S.J., M.A., LL.B. Illustrated from photographs taken by author. Frederick Pustet Co., New York and Cincinnati. 1924. Pp. ix—176. Price, $1.50.

Pope Pius X. Pope of Favors. By the Rev. G. Galloni, S.J. Foreword by the Right Rev. L. C. Casartelli, Bishop of Salford. Translated from Italian by E. Seton. D. Bann & Co., 26 East St., Rochdale, England. 1924. Pp. 82. Price, $0.15.

MYSTERIES OF FAITH. Redemption. Containing Reflections, Meditations and Devotions on Passion of Our Lord, and Novena to Sacred Heart. By St. Alphonsus Maria de Liguori, Bishop of St. Agatha, and Founder of Congregation of Most Holy Redeemer. Translated from Italian, and edited by the Right Rev. Robert A. Coffin, late Bishop of Southwark. Benziger Bros., New York, Cincinnati, Chicago. 1924. Pp. 278. Price, $2.35 *net.*

KINDS OF PRAYER. Key to Spiritual Writings. By Father J. B. McLaughlin, O.S.B. Carlisle: Chas. Thurman & Sons. 1924. Pp. 14. Price, *threepence.*

INSTRUCTIONS ON CHRISTIAN MORALITY. For Preachers and Teachers. Adapted from French by the Rev. John Kiely. B. Herder Book Co., St. Louis and London. 1924. Pp. 758. Price, $3.50.

VICARS AND PREFECTS APOSTOLIC. Dissertation submitted to Faculty of Canon Law of Catholic University of America in partial fulfillment of requirements for Degree of Doctor of Canon Law. By the Rev. Francis Joseph Winslow, J.C.L., of Catholic Foreign Mission Society of America, Maryknoll. 1924. Pp. iv—149. Price, paper, $1.50.

HIGH SCHOOL COURSE IN RELIGION. Present Status and Problems of Reorganization. By the Rev. Leigh G. Hubbell, C.S.C., Ph.D., School of Education, University of Notre Dame; Brother Cuthbert, C.S.C., Ph.B., Holy Cross College, New Orleans; and Brother Gilbert, C.S.C., Ph.B., Central High School, Fort Wayne, Ind. (*Research Bulletin No. 1,* School of Education.) University of Notre Dame Press, Notre Dame. 1924. Pp. 39.

PREACHERS OF THE PASSION. Passionists of Anglo-Hibernian Province. By Father Herbert, C.P. With Preface by the Rev. Herbert Lucas, S.J., author of *In the Morning of Life,* etc. Benziger Bros., New York, Cincinnati, Chicago. 1924. Pp. xiii—236. Price, $2.25 *net.*

EUCHARISTIC DIRECTIONS. Directory for Associates of Most Blessed Sacrament. From French of Ven. Peter Julian Eymard, Founder of Congregation of Priests of Blessed Sacrament and Maid-Servants of Blessed Sacrament. Sentinel Press, 185 E. 76th St., New York City. 1924. Pp. ix—158.

IMITATION OF CHRIST. By Thomas à Kempis. Edited with Introduction and Notes by Brother Leo, F.S.C., Professor of English Literature in St. Mary's College, Oakland, Calif. New York: Macmillan Co. 1924. Pp. lviii—353. Price, $1.00.

TWO DAYS BEFORE. Simple Thoughts about Our Lord on the Cross. By the Rev. H. R. L. Sheppard, Vicar of St. Martin-in-Fields and Hon. Chaplain to H. M., the King. New York: Macmillan Co. 1924. Pp. 77. Price, $1.00.

DIVINE LOVER. Translated from French of the Rev. Pierre Charles, S.J., Professor of Theology, Louvain, by E. M. Eyre. London: Catholic Truth Society. Pp. 32. Price, *twopence.*

FORGOTTEN PARACLETE. (Le Divin Meconnu.) From French of Mgr. J. R. Maurice Landrieux, Bishop of Dijon. Translated by E. Leahy. Edited by the Rev. W. Henry, S.J. Benziger Bros., New York, Cincinnati, Chicago. 1924. Pp. ix—145. Price, $1.35 *net.*

SOCIETAS CHRISTI. Eight Days' Retreat. Founded on Spiritual Exercises of St. Ignatius. By Mother St. Paul, Religious of Retreat of Sacred Heart, House of Retreats, Birmingham; author of *Sponsa Christi,* etc. Preface by the Rev. Joseph Rickaby, S.J. Longmans, Green & Co., New York, London, Toronto, Bombay, Calcutta and Madras. 1924. Pp. xii—244. Price, $2.00 *net.*

LECTURES CHOISIES. Pour le Temps de la Retraite. Extraites des Œuvres de Bossuet. Par l'Abbé G. C. P. Lethielleux, Paris. Pp. viii—427. Prix, 10 *fr.* 90 *franco.*

INNER COURT. Book of Private Prayer. Benziger Bros., New York, Cincinnati, Chicago. 1924. Pp. x—326. Price, cloth, $1.25 *net.*

JULIEN D'HALICARNASSE et Sa Controverse avec Severe d'Antioche sur l'Incorruptibilite du Corps du Christ. Etude d'Histoire Litteraire et Doctrinale suivie des Fragments Dogmatiques de Julien. (Texte Syriaque et Traduction Grecque.) Par Rene Draguet, Docteur en Theologie. (Universitas Catholica Lovaniensis, Dissertationes ad Gradum Magistri in Facultate Theologica Consequendum Conscriptae. Series II, Tomus 12.) Louvain: Imprimerie P. Smeesters. 1924. Pp. xi—276—79*. Prix, 30 *fr.*

FORMATION CHRETIENNE DE L'AME. Avis de Piete. Par P. Boumard, Vicaire a Saint-Sulpice, Directeur de Catechisme. Deuxieme Serie: La Priere; les Defaults; les Vertus. P. Lethielleux, Paris. Pp. 303. Prix, 6 *fr.* 60 *franco.*

OUR FATHER, IN WORD AND PICTURE. Combined with Appropriate Psalms. Illustrations by Baroness Von Roeder. Matre & Co., Chicago. 1924. Pp. 16. Price, $0.75 postpaid; $6.00 a doz.

A MES PRETRES. IX. "Diliges — Tu Aimeras." La Charité. Par Olivier-Elzear Mathieu, Archeveque de Regina, Canada. 1924. Pp. 203.

PHILOSOPHICAL.

GOD AND REASON. Some Theses from Natural Theology. By William J. Brosnan, S.J., Ph.D., Professor of Natural Theology, Woodstock College, Woodstock, Md. New York: Fordham University Press. 1924. Pp. 227. Price, $2.00.

CHRIST OR CHAOS. By Martin J. Scott, S.J. P. J. Kenedy & Sons, New York. Pp. xxxvi—267. Price, $1.40 *postpaid.*

PROBLEMS OF IMMORTALITY. Studies in Personality and Value. By Radoslav A. Tsanoff, Ph.D., Professor of Philosophy, Rice Institute. Macmillan Co., New York. 1924. Pp. ix—416. Price, $3.00.

CONTRIBUTIONS OF SCIENCE TO RELIGION. By Shailer Mathews, D.D., LL.D., Dean of Divinity School University of Chicago. With co-operation of Wm. E. Ritter, Robert A. Millikin, Edwin B. Frost, Edward B. Mathews, C. Judson Herrick, John M. Coulter, Ellsworth Faris, Chas. H. Judd, John M. Dodson, Chas. B. Davenport, E. Davenport, C. E. A. Winslow and Horatio Hackett Newman. D. Appleton & Co., New York and London. 1924. Pp. ix—427. Price, $3.00.

FAITH OF MODERNISM. By Shailer Mathews, Dean of Divinity School, University of Chicago. New York: Macmillan Co. 1924. Pp. vii—182. Price, $1.50.

LETTERS TO ANGLICAN NUN. By the Rev. J. H. Stewart. London. Catholic Truth Society. Pp. 16. Price, *twopence.*

MY DUEL WITH VATICAN. Autobiography of Catholic Modernist. By Alfred Loisy, Professor in Collège de France. Authorized translation by Richard Wilson Boynton. E P. Dutton & Co., New York. 1924. Pp. 357. Price, $3.00.

WORLD'S DEBT TO CATHOLIC CHURCH. By James J. Walsh, M.D., Ph.D., Sc.D., etc. Stratford Co., Boston. 1924. Pp. 319.

HISTORICAL.

HISTORY CURRICULA. By Sisters of St. Agnes, Fond du Lac, Wis. With Introduction by the Very Rev. Patrick J. McCormick, S.T.L., Ph.D., Professor of Education, Catholic University; Dean, Catholic Sisters' College. New York: Macmillan Co. 1924. Pp. x—70.

WHY JEWS BECOME CATHOLICS. Authentic Narratives. Compiled and edited by Rosalie Marie Levy, author of the *Heavenly Road,* 14 E. 29th St., New York. Price, $1.00.

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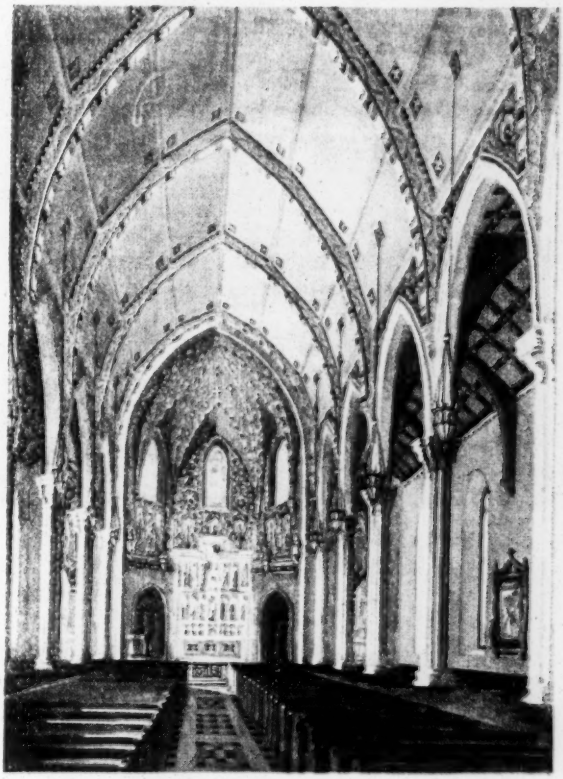

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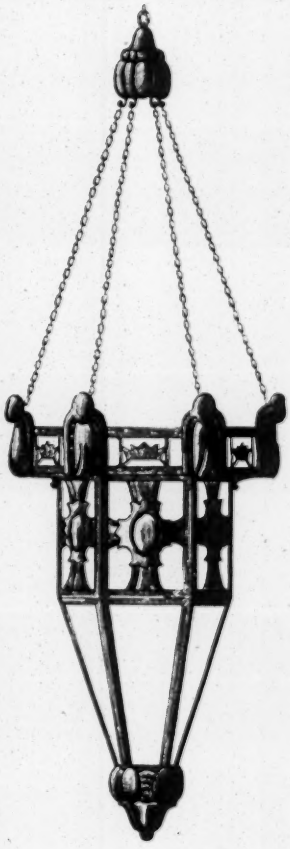

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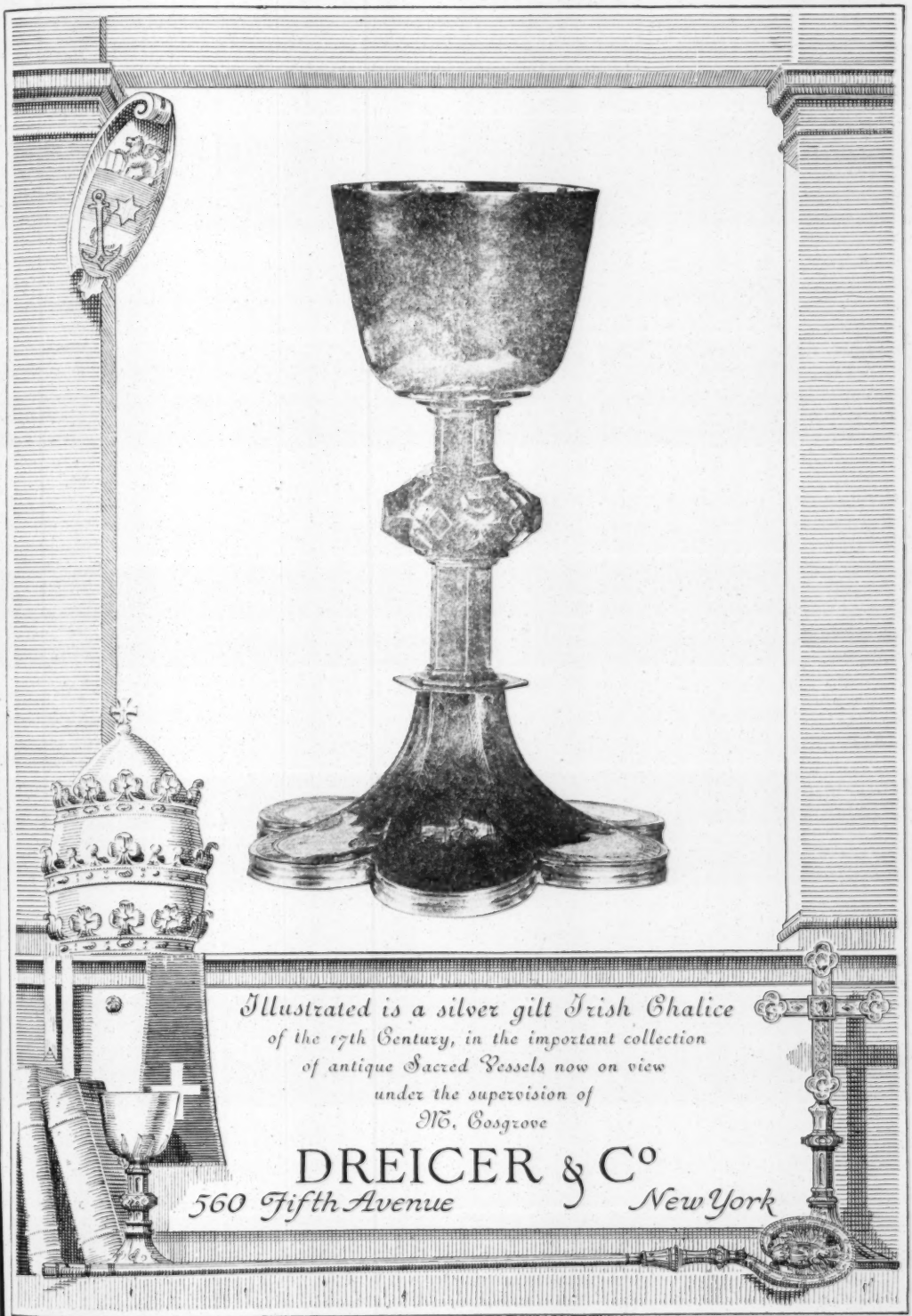

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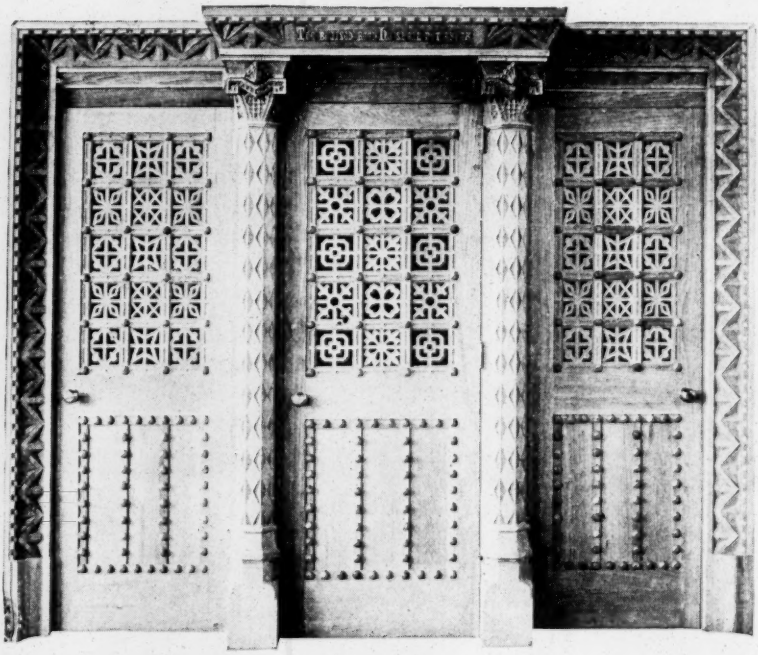

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RUBRICA BRAND			COMPOSITION WAX		
Size	Length	Diameter	Size	Length	Diameter
1's Long	31½ in.	1 3/32 in.	6's Long	10¼	7/8
1's Short	26	1¼	4's Short	12½	3/4
2's Short	20	1	**PASCHAL CANDLES**		
3's Exten.	9½	1 3/16	2 lb.	32¾	1½
3's Long	22	3/4	3 lb.	34¾	1 3/4
4's Short	8	7/8	4 lb.	36 5/8	1 7/8
4's Long	16¼	3/4	5 lb.	42	2 1/8
6's Short	8	7/8	6 lb.	43¼	2¼
6's Long	10¾	3/4	8 lb.	50	2 3/8

Other Sizes to Order

ALTHOUGH we have set forth explicitly in our advertisements during the past three years the fact that Candle firms were, and are, selling "short-weight pounds" under the heading of "SETS", and we have explained to the Reverend Pastors the fact that short-weight pounds, under the heading of "SETS", contain thirteen to thirteen and a half ounces or about fifteen per cent less than a full pound, we find that firms continue to advertise Candles under the heading of "SETS"—at a presumably reduced price.

Our STAMPED Candles,—Full-weight, Guaranteed 51% Pure Beeswax, are 60c per pound, or 54c per lb. in two case lots.

If the price of these Candles at 54c per pound were figured by "Sets", the price would be fifteen per cent less than 54c, or 8c per pound less, making the price 46c per "Set". When a firm advertises Candles at 49½c per "Set", they are charging 3½c more than the firm who is charging 54c for a full-weight Candle.

There is no objection to buying Candles by the "Set", if the price is as reasonable as buying in a full-weight pound, but our experience has been that you are paying **more** per pound when buying by a "Set", as stipulated above, than by buying a full-weight, honest, pound.

We have made a stipulation that the maximum discount would be allowed on two case orders (not four cases). The reason for this being that about ninety per cent of the churches do not use more than two cases of Wax Candles per year, and there is no reason why we should make the maximum discount only for the larger churches, or probably ten per cent of our customers. We would rather leave a margin for the ninety per cent of the customers who can use two cases of Candles, and this is why we give this ten per cent on the two case lots, in place of insisting upon four cases as other firms are doing.

We also allow the maximum discount on two cases of Composition Candles, as in most cases a church does not need four cases of same per year.

Anticipating your co-operation in our endeavor to force the manufacturers and dealers who are selling "thirteen to thirteen and a half ounce pounds" under the name of "Sets", to give full-weight, honest, sixteen ounces to a pound, and assuring you of our appreciation of same, we are

Very respectfully,

D. B. HANSEN & SONS.

Special Combination Offer!

We pay the freight on the following orders, and also allow a 10% discount on the candles (except Seven-Day Candles and Oil).

OFFER NO. 1

2 cases "RUBRICA BRAND" Candles, any size, 60c per lb.—Less 10%

2 cases COMPOSITION BRAND Candles, any size, 60c per lb.—Less 10%

1 case of Eight-Day Sanctuary Oil or 1 case of Seven-Day Candles.....$25.00 per case

With Seven-Day Candles we include, free of charge, an 8-Day Ruby Glass and Brass Protector.

OFFER NO. 2

2 cases "RUBRICA BRAND" Candles, any size, 60c per lb.—Less 10%

2 cases STEARIC ACID Candles, any size, 25c per lb.—Less 10%

1 case of Eight-Day Sanctuary Oil or 1 case of Seven-Day Candles.....$25.00 per case

With Seven-Day Candles we include, free of charge, an 8-Day Ruby Glass and Brass Protector.

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	Sash	3.75		Sash	4.00
No. 8614	Cassock	30.00	*No. 9714*	Cassock	36.00
Serge	Short Cape	4.75	*Serge*	Short Cape	5.50
	Sash	4.00		Sash	4.50
No. 3081	Cassock	43.00	*No. 9282*	Cassock	45.00
Serge	Short Cape	6.00	*Butterfly Silk*	Short Cape	6.50
	Sash	5.00		Sash	6.00
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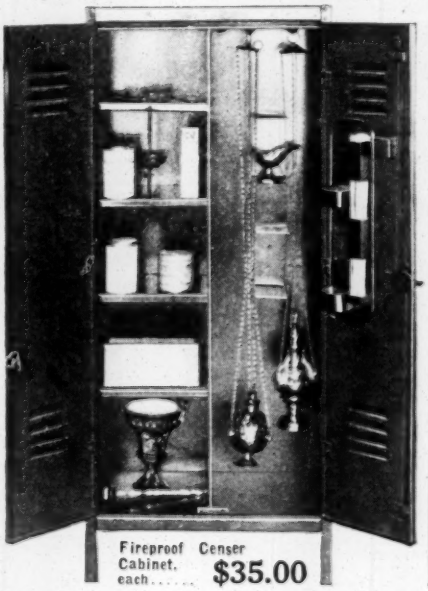

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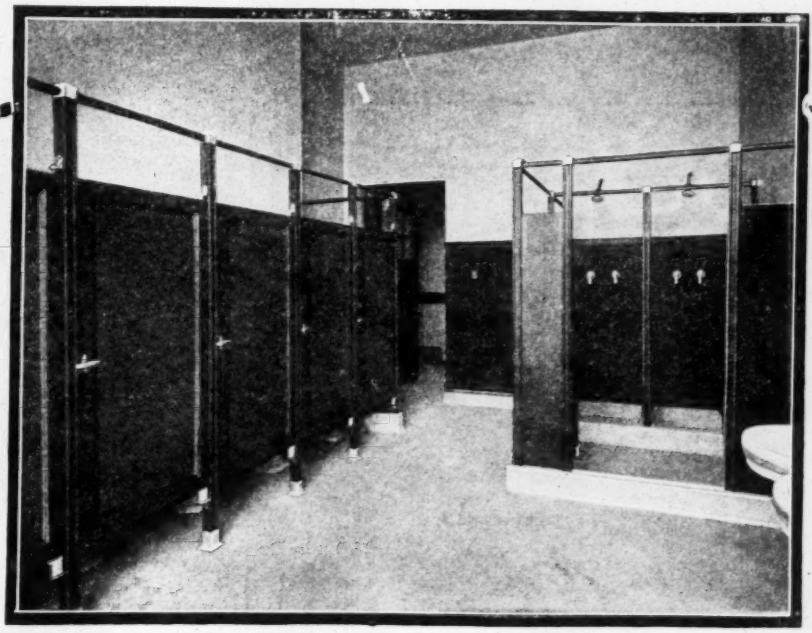

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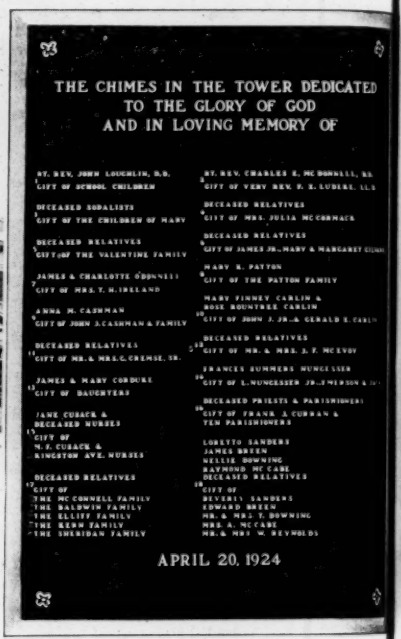

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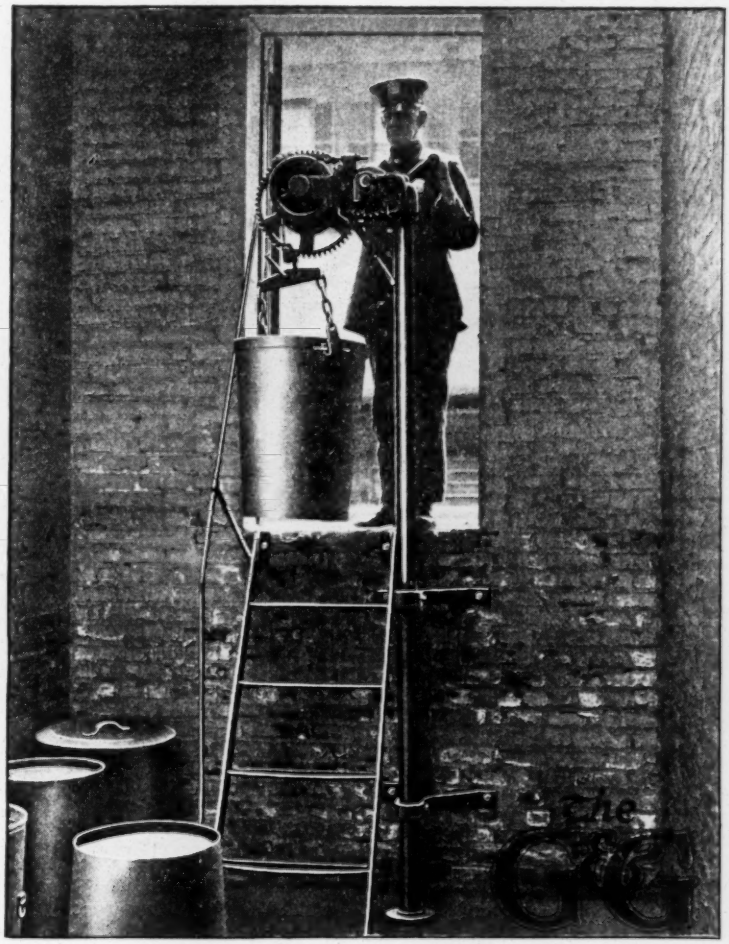

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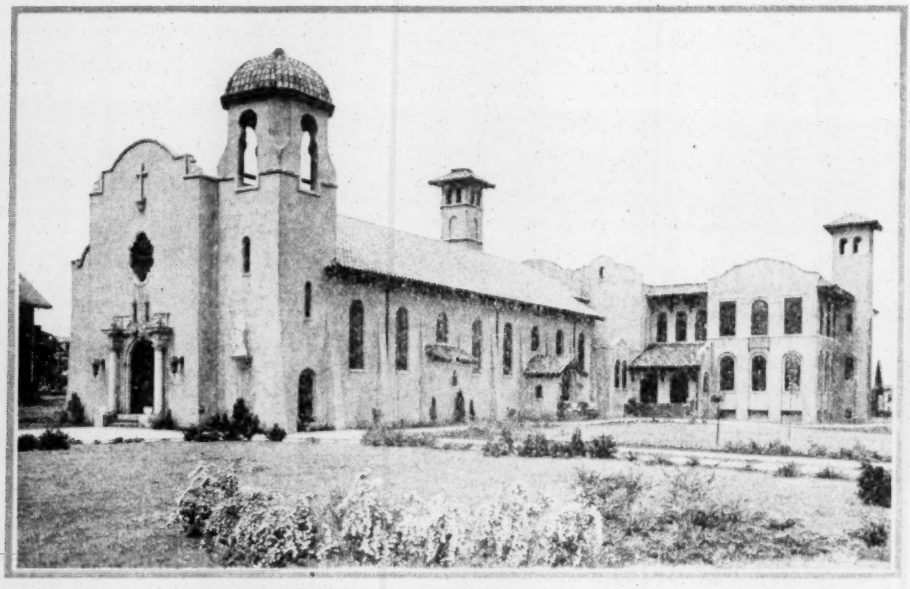

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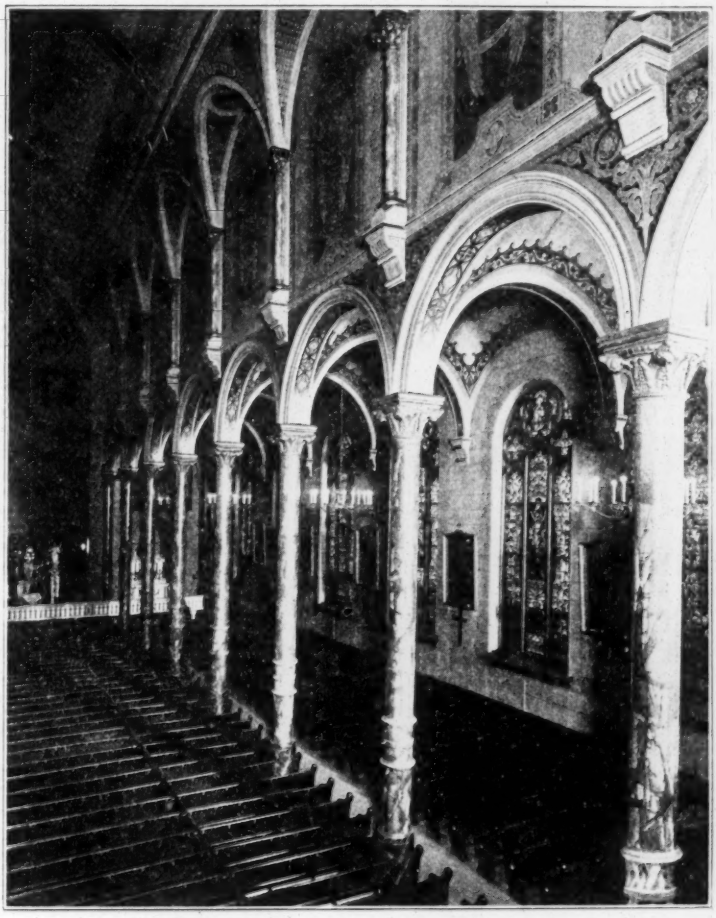

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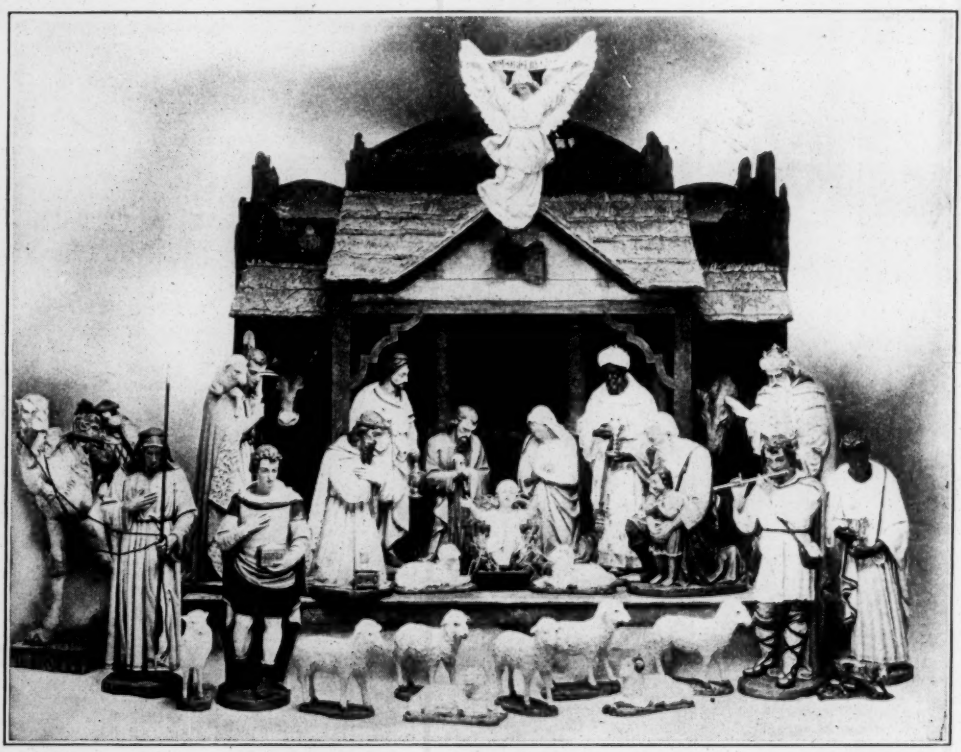

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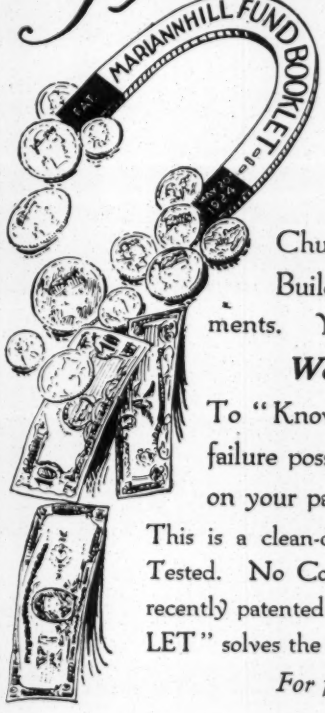

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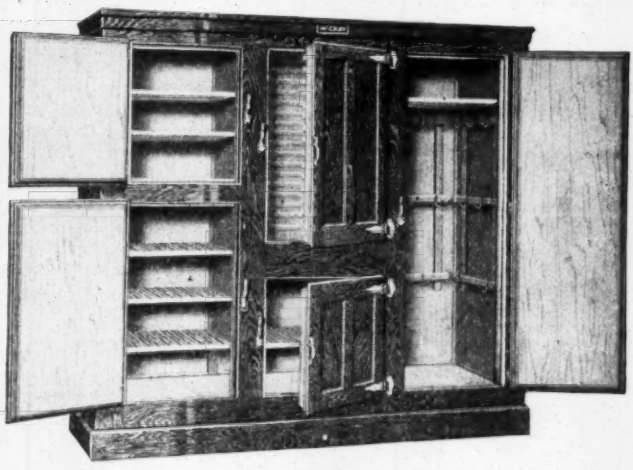

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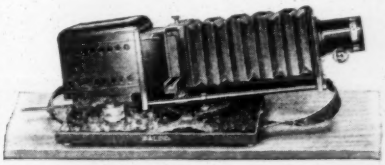

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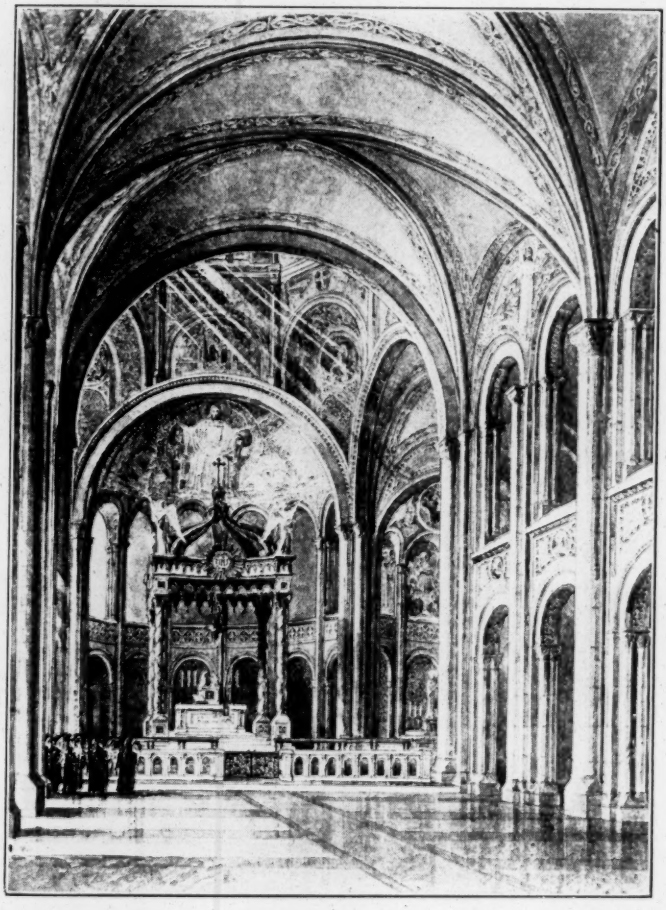

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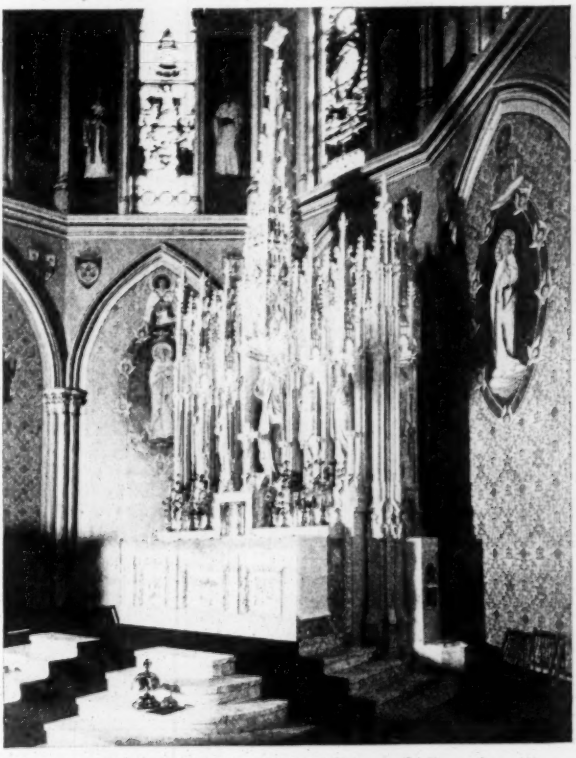

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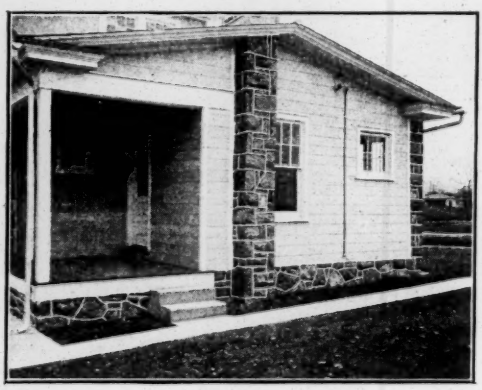

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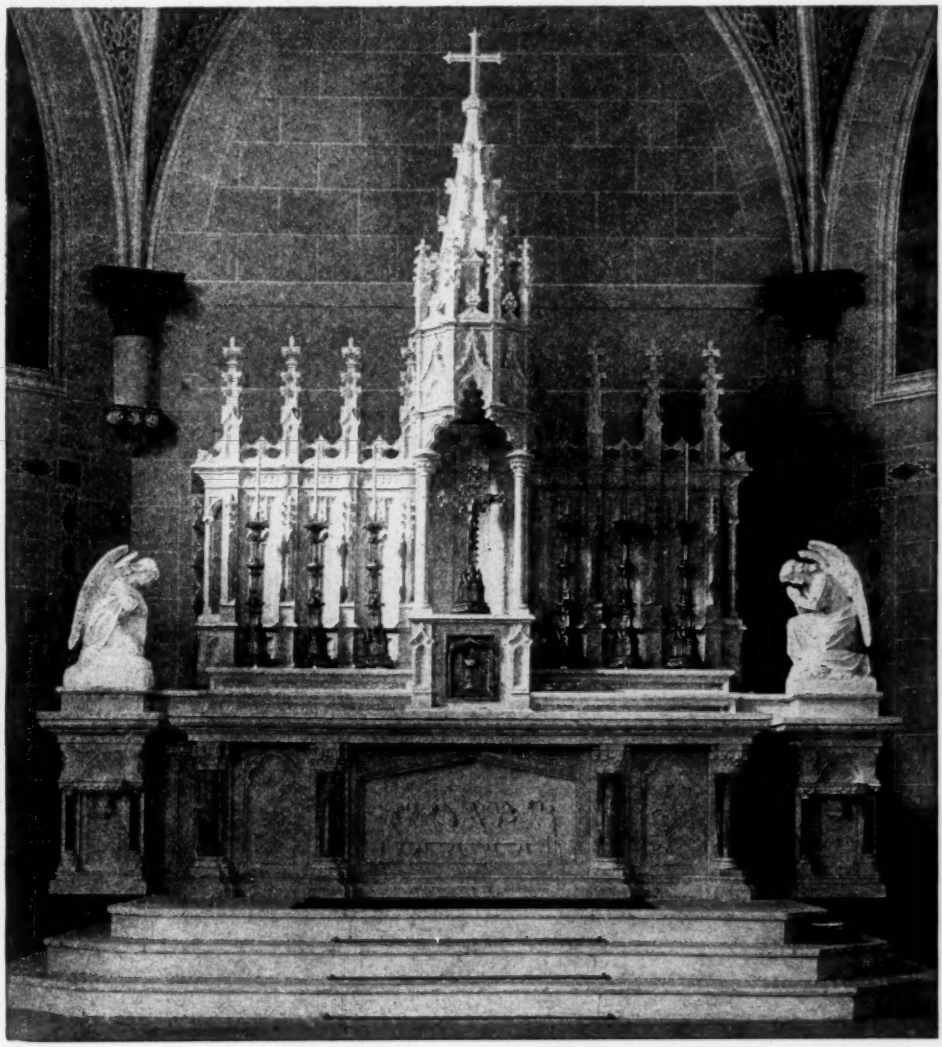

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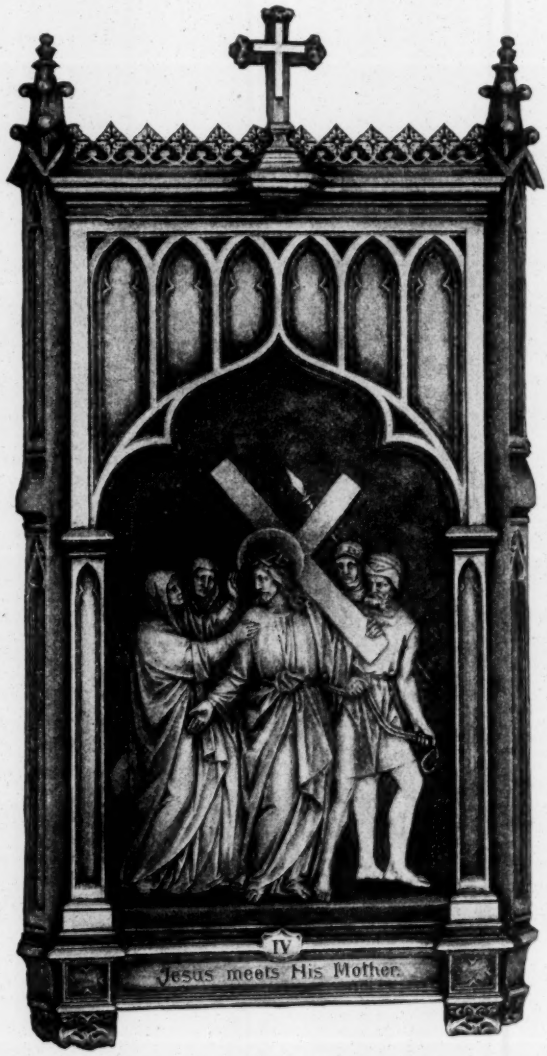

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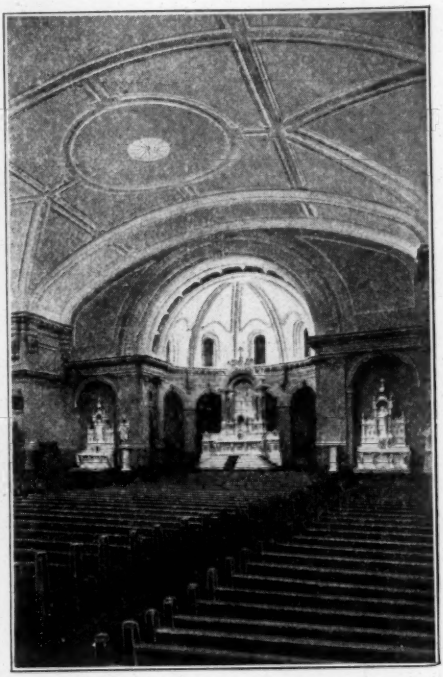

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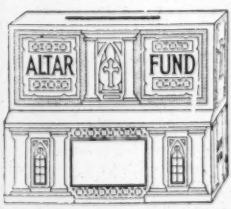

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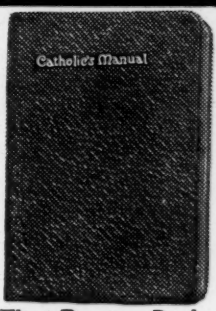

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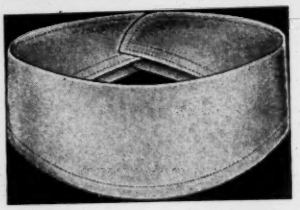

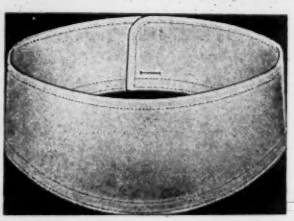

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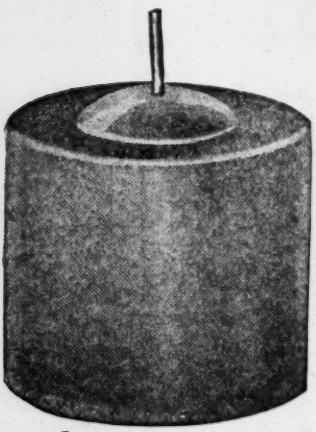

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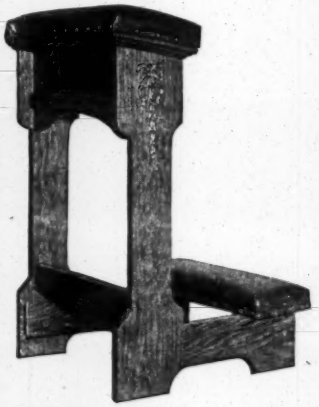

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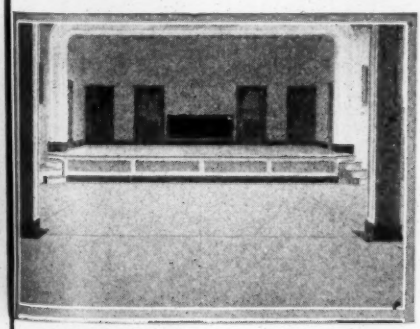

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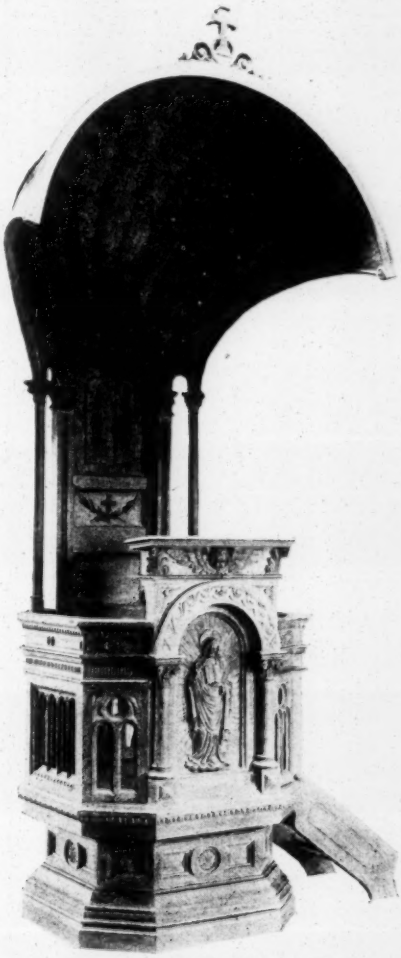

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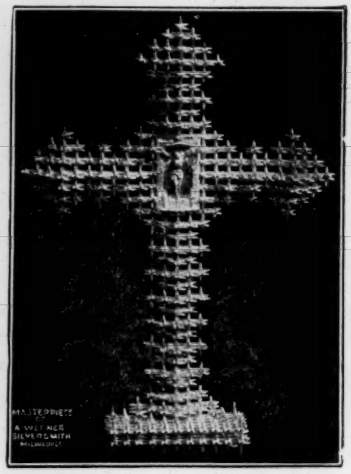

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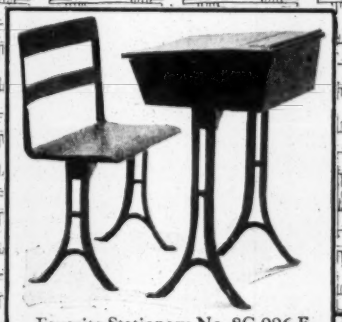

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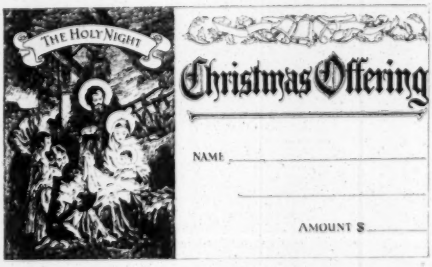

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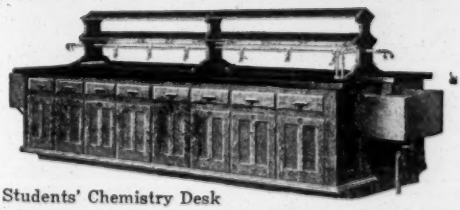

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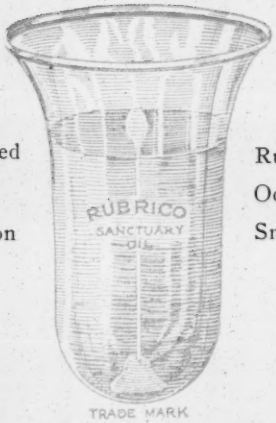

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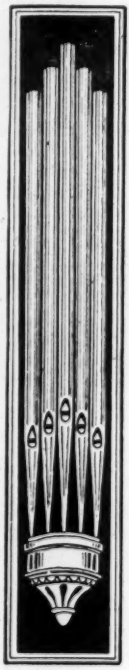

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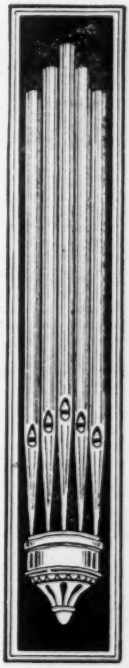

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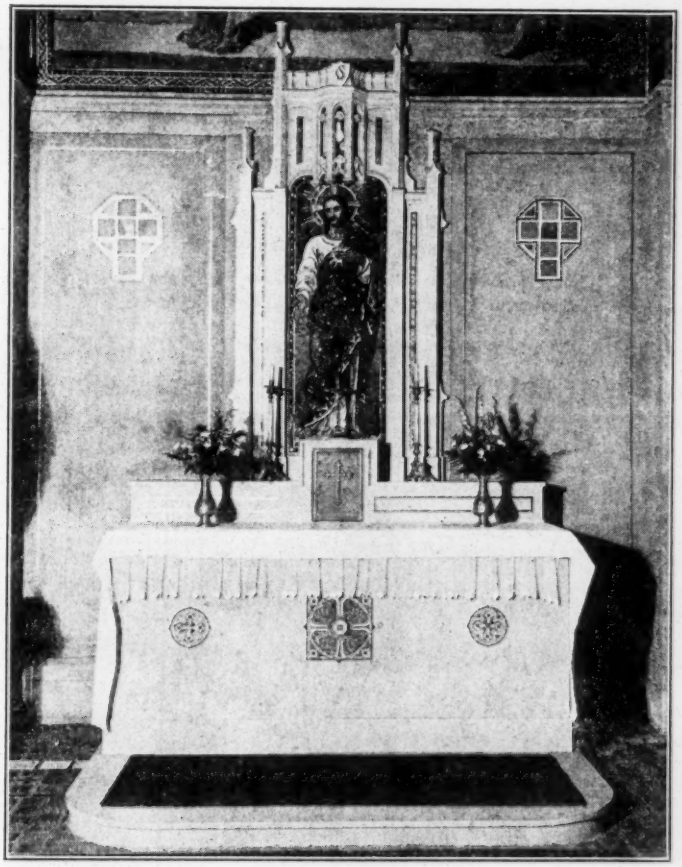

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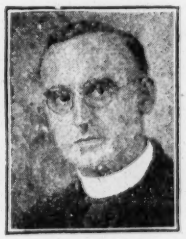

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